THE BOKE OF HVS= BANDRY.

1534


BRITISH MUSEUM

Sit ista questio. This is the questyon, wherynto is euerye manne ordeyned. And as Job sayethe, Homo nascitur ad laborem, sicut auis ad volandum: That is to saye, a man is ordeyned and borne to do labour, as a bird is ordeyned to flye. And the apostle sayethe, Qui non laborat, non manducet: Debet enim in obsequio dei laborare, qui de bonis eius vult manducare. That is to saye, he that laboureth not, shulde not eate, and he ought to labour and doo goddes warke, that wyll eate of his goodes or gyftes, The whiche is an harde texte after the lyterall sence. For by the letter, the kynge, the quene, nor all other lordes spirituall and temporal shuld not eate, without they shuld labour, the whiche were vncomely, and not conuenyente for suche estates to labour, But who that redeth in the boke of the morallytes of the chesse, shal therby perceyue, that euerye man, from the hyest degree to the lowest, is set and ordeyned to haue labour and occupation, and that boke is deuyded in. vi. degrees, that is to saye, the kynge, the quene, the bysshops, the knightes, the iudges, and the yomenne. In the whiche

boke is ſhewed theyr degrees, theyr auctoꝛytyes, theyr warkes, and theyr occupatiꝛons, and what they ought to do. And they ſo doynge and executynge theyr auctoꝛytyes, warkes, and occupatyons, haue a wonders great ſtudy and labour, of the whiche auctoꝛytyes, occupations, and warkes, were at this tyme to longe to wꝛyte. wherfoꝛe I remytte that boke as myn auctour therof: The whiche boke were neceſſary to be knowen of euery degree, that they myghte doo and oꝛdre them ſelfe accoꝛdynge to the ſame. And in ſo moche the yomen in the ſayde moꝛalytyes and game of the cheſſe be ſet beſoꝛe to labour, defende, and maynteyne all the other hyer eſtates, the whiche yomen repꝛeſent the common people, as huſbandes and labourers, therfoꝛe I purpoſe to ſpeake fyꝛſte of huſbandꝛye.

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The moofte generall lyuynge that husbandes can haue, is by plowynge and fowyng of theyr cornes, and rerynge or bredynge of theyr cattel, and not the one withoute the other. Than is the plough the moste necessaryest instrumente that an husbande can occupy, wherfore it is conuenyent to be knowen, howe a plough shulde be made.

Dyuers maners of plowes.

There be plowes of dyuers makynges in dyuers countreys, and in lyke wyse there be plowes of yren of dyuers facyons. And that is bycause there be many maner of groundes and soyles. Some whyte cley, some redde cley, some grauell or chylturne, some sande, some meane erthe, some medled with marle, and in many places heeth grounde, and one plough wyll not serue in all places. wherfore it is necessarye, to haue dyuers maners of plowes. In Sommer-

ſetſhyre, about Tekceſter, the ſharbeame, that in many places is calked the plought hedde, is foure or fyue foote longe, and it is brode and thynne. And that is bycauſe the lande is very tought, and wolde ſoke the plought into the erthe, yf the ſharbeame were not long, brode, and thynne. In Kente they haue other maner of plowes, ſomme goo with wheles, as they doo in many other places, and ſome wyll tourne the ſheldbredth at euery landes ende, and plowe all one waye. In Buckyngham ſhyre, are plowes made of an nother maner, and alſo other maner of plought yrons, the whyche me ſemeth generally good, and lykely to ſerue in many places, and ſpecially if the plought beame and ſharbeame be foure ynches longer, betwene the ſhethe, and the plought tayle, that the ſheldbrede myght come more a ſlope: for thoſe plowes gyue out to ſodeinly. and therfore they be the worſe, to drawe, and for noo cauſe elles. In Leyceſterſhyre, Lankeſſhyre, Yorkeſhyre, Lyncoln, Norfolke, Cambrydge ſhyre, and manye other countreyes, the plowes be of dyuers makinges, the whyche were to longe proceſſe to declare howe. &c. But how ſo euer they be made yf they be well tempered, and goo well, they maye be the better ſuffred.

To

¶ To knowe the names of all the partes of the plowe.

MEn that be no husbandes, maye fortune to rede this boke, that knowe not whiche is the ploughe beame, the sharebeame, the ploughe swethe, the ploughe tayle, the stilte, the rest, the speldbrede, the sen brede, the roughe staues, the ploughe fote, the plough eare or roke, the share, the culture, and ploughe mal. Perauenture I gyue them these names here, as is vsed in my countre, and yet in other countreyes they haue other names: wherfore ye shall knowe, that the ploughe beame, is the longe tree aboue, the whiche is a lytel bente. The sharbeame is the tre vnder neth, where vpon the share is set, the ploughe swethe is a thyn pece of drye woode, made of oke, that is set fast in a morteys in the plough beame, and also in to the sharebeame, the whiche is the keye and the chiefe bande of all the plough. The plough tayle is that the husbande holdeth in his hande, and the hynder ende of the ploughebeame is put in a longe slyt, made in the same tayle, and not set faste, but it maye ryse vp and go dowe, and is pyned behynde, and the same ploughe tayle is set faste in a morteys, in the hynder ende of

the ſharebeame. The plough ſtylte is on the ryghte ſyde of the plough, wherupon the reſt is ſet, the reſt is a lyttell pece of woode, pynned faſt vpon the nether ende of the ſtylt, and to the ſharebeame in the ferther ende. The ſheldbrede is a brode pece of wodde, faſt pinned to the ryghte ſide of the ſwethe in the ferther ende, and to the vtter ſyde of the ſtylte in the hynder ende. The fenbrede is a thyn borde, pynned or nayled moſte commonly to the lyft ſyde of the ſwethe in the ferther ende, and to the plough tayle in the hynder ende. And the ſayde ſheldbrede wolde come ouer the ſayde ſwethe and fenbrede an inche, and to come paſt the myddes of the ſhare, made with a ſharpe edge, to receyue and turne the erthe whan the culture hath cut it. There be two rough ſtaues in euery plough in the hynder ende, ſet a ſlope betwene the plough tayle and the ſtilt, to holde out and kepe the plough abrode in the hynder ende, and the one lenger than the other. The plough fote is a lyttell pece of wodde, with a croked ende ſet before in a morteys in the plough beame, ſette faſt with wedges, to dryue vppe and downe, and it is a ſtaye to order, of what depenes the plough ſhall go. The plough eare is made of thre peces of yren, nayled faſte vnto the

ryght

ryght syde of the plough beame. And poore men haue a croked pece of wode pynned faste to the ploughbeame. The share is a pece of yzen, sharpe before and brode behynde, a fote longe, made with a socket to be set on the ferther ende of the share beame. The culture is a bende pece of yzen sette in a mortays in the myddes of the plough beame, fastened with wedges on euery syde, and the backe therof is halfe an inche thycke and more, and three inches brode, and made kene before to cutte the erthe clene, and it must be wel steeled, and that shall cause the easyer draughte, and the yzens to laste moche lenger. The plough mal is a pece of harde woode, with a pynne put throughe, set in the plough beame, in an augurs bore.

¶ The tempzynge of plowes.

NOwe the plowes be made of dyuers maners, it is necessarye for an housbande, to knowe howe these plowes shulde be tempered, to plowe and turne clene, and to make no reste balkes. A reste balke is where the plough byteth at the poynte of the culture and share, and cutteth not the ground cleane to the forowe, that was plowed laste

before, but leaueth a lyttell rydge standynge betwene, the whiche dothe brede thistyls, and other wedes. All these maner of plowes shulde haue alle lyke one maner of temperyng in the yrens. Howe be it a man maye temper for one thynge in two or thre places, as for depnes. The fote is one: the setting of the culture of a depnes, is a nother: and the thyrde is at the ploughe tayle, where be two wedges, that be called slote wedges: the one is in the slote aboue the beame, the other in the saide slote, vnder the plough beame, and other whyle he wyll set bothe aboue, or bothe vnderneth. but alway let hym take good hede, and kepe one generall rule, that the hynder ende of the share beme alway touche the erth, that it may kyll a worde, or elles it goth not truly. The temperynge to go brode and narowe is in the settyng of the culture: and with the dryuinge of his syde wedges, forewedge and hekewedge, whiche wolde be made of drye woode. and also the settynge on of his share helpeth well, and is a commynge poynte of husbandry, and mendeth and payreth meth plowyng: but it is so narowe a point to know, that it is harde to make a man to vnderstande it by wrytynge. without he were at the operation therof, to teache the practyue. for it

muste

muſte leane moche in to the forowe, and the poynt may not ſtande to moch vp nor downe, nor to moche in to the lande, nor into the forowe. Howe be it, the ſettynge of the culture helpeth moche. Somme plowes haue a bende of yron tryanglewiſe, ſette there as the plough eare ſhulde be, that hath thre nyckes on the farther ſyde. And yf he wyll haue his plough to go a narowe forowe, as a ſede forowe ſhulde be, than he ſetteth his fote teame in the nycke nexte to the ploughe beame. and yf he wyll go a meane bredth, he ſetteth it in the myddell nycke, that is beſt for ſturrynge. and if he wolde go a brode forowe, he ſetteth it in the vttermoſte nycke, that is beſte for falowynge: The whyche is a good waye, to kepe the bredthe, and ſoone tempered, but it ſerueth not the depeneſſe. And ſome men haue in ſtede of the plough fote, a piece of yron ſet vprygh te in the farther ende of the ploughe beame, and they calle it a coke, made with .ii. or thre nyckes, and that ſerueth for depenes. The plowes that goo with wheles, haue a freygh te beame, and maye be tempred in the yron, as the other be, for the bredth, but their moſt ſpeciall temper is at the bolſter, where as the plough beame lyeth, and that ſerueth both for depnes and for bredth. And they be

good on euen grounde that lyeth lyghte, but me semeth, they be farre more costly than the other plowes. And thoughe these plowes be well tempred for one maner of grounde, that tempre wyll not serue in an other maner of grounde, but it muste reste in the dyscretion of the housbande, to knowe whanne it gothe well.

¶ The necessary thynges, that belonge to a ploughe, carte, and wayne.

BVt or he begyn to plowe, he muste haue his ploughe and his ploughe yren, his oxen or horses, and the geare that belongeth to them, that is to say, bowes, pokes, landes, stylkynges, wrethynge temes. And or he shall lode his corne, he muste haue a wayne, a coppoke, a payre of sleues, a wayne rope, and a pykforke. This wayne is made of dyuers peces, that wyll haue a greate reparation, that is to saye, the wheles, and those be made of nathes, spokes, fellyes, and bowles, and they muste be well fettred with wood or yren. And if they be yren bounden, they are moche the better, and thoughe they be the derer at the fyrst, yet at lengthe they be

be better cheape, for a payre of wheles yren bounde, wyl weare. vii. or viii payre of other wheles, and they go rounde and lyght after oxen or horses to draw. Howbeit on marreis ground and soft ground, the other wheles be better, bycause they be broder on the souke, and will not go so depe. They must haue an axiltre, clout with. viii. waincloutes of yren. ii. lyn pinnes of yren in the axiltre endes. ii. axil pynnes of yren, or els of tough harde wodde. The bodye of the wayne of oke, the staues, the nether rathes, the ouer rathes, the crosse somer, the keys and pikstaues. And if he go with a hors plought, than muste he haue his horses or mares, or both his hombers or collers, holmes whyted, tresses, swyngletrees, and togwith. Also a carte made of asshe, bycause it is lyghte and lyke stuffe to it as is to a wayne, and also a carte sadel, bakbandes, and belybandes, and a carte ladder behinde, whan he shall carye eyther corne or kyddes, or suche other. And in many countreys theyr waynes haue carte ladders both behynde and before. Also an husbande muste haue an axe, a hachet, a hedgyngebyll, a pyn awgur, a rest awgur, a flayle, a spade, and a shouell. And howe be it that I gyue theym these names, as is most comonly vsed in my contrey,

I knowe they haue other names in other countreyes. But hereby a manne maye perceyue many thynges, that belonge to husbandry, to theyr greate costes and charges, for the mayntenance and vpholdyng of the same. And many moo thynges are belongynge to husbandes than these, as ye shall well perceyue, er I haue made an ende of this treatyse. And if a ponge husbande shulde bye all these thynges, it wolde be costely for hym: wherfore it is necessarye for hym, to lerne to make his yokes, oxe bowes, stooles, and all maner of plough geare.

Whether is better a plough of horses or a plough of oxen.

IT is to be knowen, whether is better a plough of horses, or a plough of oxen, and therin me̅seme̅th oughte to be made a distinction. For in some places, an oxe plough̅e is better than a horse plough, and in somme places, a horse plough̅e is better: that is to say, in euery place, where as the husband hath seueral pastures, to put his oxen in, whan they come fro theyr warke, there the oxe plough̅e is better. For an oxe maye nat endure his warke, to labour all daye, and than to be put to the

to the commons, or before the herdman, and to be set in a folde all nyght without meate, and go to his labour in the mornynge. But and he be put in a good pasture all nyght, he wyll labour moche of all the daye dayely.
And oxen wyl plowe in tough cley, and vpon hylly grounde, where as horses wyll stande still. And where as is noo seuerall pastures, there the horse plowe is better, for the horses may be teddered or tyed vpon leys, balkes, or hades, where as oxen maye not be kept: and it is not vsed to tedder them, but in fewe places. And horses wyl goo faster than oxen on euen grounde or lyght grounde, & be quicker for cariage: but they be ferre more costly to kepe in winter, for they must haue both hey and corne to eate, and strawe for lytter, they must be well shodde on all foure fete, and the gere that they shal drawe with is more costely than for the oxen, and shorter whyle it wyll last. And oxen wyll eate but strawe, and a lyttell hey, the whiche is not halfe the coste that horses must haue, and they haue no shoes, as horses haue. And if any sorance come to the horse, or waye olde, broysed, or blynde, than he is lyttell worthe. And if any sorance come to an oxe, waye old, broysed, or blinde, for. ii. s. he maye be fedde, and thanne he is

manne

mannes meate, and as good or better than euer he was. And the horse, whan he dyethe, is but caryen. And therfore me semeth, all thynges consydered, the plonghe of oxen is mochе more profytable, than the plonghe of horses.

¶ The dylygence and the attendaunce that a husbande shulde gyue to his warke, in maner of an other prologue, and the speciall grounde of all this treatyse.

Thou husbande, that intendeste to gette thy lyuynge by husbandry, take hede to the sayenge of the wyse philosopher, the which sayth, Adhibe curam, tenemensuram, et eris diues. That is to saye, Take hede to thy charge, kepe measure, and thou shalt be ryche. And nowe to speke of the fyrste artycle of these. iij. s. Adhibe curam. He that wyll take vpon hym to do any thinge, and be slouthefull, recheles, and not diligent, to execute and to performe that thynge, that he taketh vpon hym, he shall neuer thryue by his occupation. And to the same entente sayth our lorde in his gospell, by a parable, Nemo mittens manum suam ad aratrum respiciens

respiciens retro, aptus est regno dei.

The spirytuall construction of this texte, I remytte to the doctours of dyuynitie, and to the greate clarkes, but to reduce and bryng the same texte to my purpose, I take it thus, There is noo man, puttynge his hande to the plough lokyng backewarde, is worthy to haue that thynge, that he oughte to haue. For if he goo to the plough, and loke backewarde, he seeth not, whether the plough go in rydge or rayne, make a balke, or go ouerthwarte. And if it so do, there wyll be lyttel corne. And so if a man attende not his husbandrye, but goo to sporte or playe, tauerne or ale house, or sleppynge at home, and suche other ydle warkes, he is not than worthy to haue any corne. And therfore, Fac quod veniſti, Do that thou comest fore, and thou shalte fynde that thou sekest fore. &c.

Howe a man shulde plowe all maner of landes all tymes of the yere.

Nowe these plowes be made and tempered, it is to be knowen, howe a man shoulde plowe all tymes of the yere. In the begynnynge of the yere, after the feast of the

of the Epiphany, it is tyme for a husbande to go to the ploughe. And if thou haue any leys, to falowe or to sowe otes vpon, fyrste plowe them, that the grasse and the mosse may rotte, and plowe them a depe square forowe. And in all maner of plowynge, se that thy eye, thy hande, and thy fote do agree, and be alwaye redy one to serue a nother, and to turne vp moche molde, and to lay it flat, that it rere not on edge. For if it rere on edge, the grasse and mosse wyll not rotte. And if thou sowe it with winter corne, as whete or ry, as moche corne as toucheth the mosse, wyll be drowned, the mosse dothe kepe such wete in it self. And in some countreys, if a man plowe depe, he shall passe the good grounde, and haue but lyttel corne: but that countrey is not for men to kepe husbandry vppon, but for to rere and brede catell or shepe, for elles they muste go beate theyr landes with mattockes, as they do in many places of Cornewayle, and in som places of Denonshyre.

¶ To plowe for pease and beanes.

HOwe to plowe for pees and beanes, were necessarye to knowe. Fyrst thou muste remember, whiche is mooste clep

grounde,

grounde, and that plowe fyrſte, and lette it lye a good ſpace, er thou ſowe it: bycauſe the froſte, the rayne, the wynde, and the ſonne may cauſe it to breake ſmalle, to make mocke molde, and to rygge it. And to plow a ſquare forowe, the bredthe and the depenes all one, and to laye it cloſe to his felow. For the more forowes, the more corne, for a generall rule of all maner of cornes. And that may be proued at the compynge vp of all maner of corne. to ſtande at the landes ende, and loke toward the other ende. And than may ye ſe, howe the corne groweth.

☞ Howe to ſowe bothe peaſe and beanes.

Thou ſhalt ſowe thy peas vpon the cley grounde, and thy beanes vpon the barley grounde: for they wolde haue ranker grounde than peaſe. How be it ſome huſbandes holde opynion, that bigge and ſtyffe grounde, as cley, wolde be ſowen with bigge ſtuffe, as beanes: but me thynke the contrary. For if a dry ſommer come, his beanes wil be ſhorte. And if the grounde be good, putte the more beanes to the peaſe, and the better ſhall they yelde, whan they be threſſhed. And

if it

if it be very ranke grounde, as is moche at euery towne syde, where catel doth resort, plowe not that lande, tyll ye wyll sowe it. for if ye do, there wyll come vppe kedlokes and other wedes. And than sowe it with beanes. for if ye sowe pees, the kedlokes wyll hurte them. and whā ye se seasonable time, sow both pees and beanes, so that they be sowen in the begynnynge of Marche. Howe shall ye knowe seasonable tyme? go vppon the lande, that is plowed, and if it synge or crye, or make any noyse vnder thy fete, than it is to wete to sowe: and if it make no noyse, and wyll beare thy horses, thanne sowe in the name of god, but howe to sowe? Put thy pees in to thy hopper, and take a brode thonge of ledder, or of garthe webbe of an elle longe, and fasten it to bothe endes of the hopper, and put it ouer thy heed, lyke a leysshe: and stande in the myddes of the lande, where the sacke lyethe, the whiche is mooste comeniente for the fyllynge of thy hopper, and set thy lefte foote before, and take an handefull of pees: and whan thou takeste vp thy ryghte foote, than caste thy pees fro the all abrode, and whan thy lefte fote ryseth, take an other handeful, and whan the ryght fote ryseth, thā cast them fro the. And so at euery. ii. paces, thou shalte

sowe.

an handful of pees: and ſo ſe that the ſote and the hande agree, and than ye ſhal ſowe euen. And in your caſtynge, ye muſte open as well your fyngers, as your hande, and the eyer, and farther that ye caſte your corne, the better ſhall it ſpreade, excepte it be a greatte wynde. And if the lande be verye good, and wyll breke ſmall in the plowynge, it is better to ſowe after the plowghe, thanne tarye any lenger.

¶ Sede of diſcretion.

There is a ſede, that is called Diſcretiō, and if a huſband haue of that ſede, and myngle it amonge his other cornes, they wyll growe moche the better. for that ſede wyll tell hym, how many caſtes of corne euery lande ought to haue. And a yonge huſbande, and may fortune ſome olde huſbande, hath not ſufficyente of that ſede: and he that lacketh, let hym borowe of his neyghbours that haue. And his neyghbours be vnkynde, if they wyll not lende this yonge houſbande parte of this ſede. ¶ For this ſede of Diſcretion hath a wonders property: for the more that it is taken of or kente, the more it is. And therfore me ſemeth, it ſhoulde be more ſpy-

ſpirituall than tempozall, wherin is a greate dyuerſitie. For a tempozall thynge, the moze it is deuyded, the leſſe it is: and a ſpirytuall thynge, the moze it is deuided, the moze it is. Verbi gratia. For enſaumple, If I put caſe a wyfe bryngе a loſe of breade to the churche, to make holy breade of, when it is cut in many ſmal peces, and holy breade made therof, there may be ſo many men, women, and chyldren in the churche, that by that tyme, the prieſt hath delte to euery one of them a lyttell pece, there ſhall neuer a crume be lefte in the hamper. And a ſpirituall thynge as a Pater noſter, oz a prayer, that any man can ſay, let hym teache it to. xx. a. C. oz to a. M. yet is the prayer neuer the leſſe, but moche moze. And ſo this ſede of Diſcrecio is but wiſdome and reaſon: and he that hath wyſedome, reaſon, and diſcretion, may teche it, and enfozme other men as he is bounde to do. wherein he ſhall haue thanke of god: and he doth but as god hath commaunded hym in his goſpell, Quod gratis accepiſtis, gratis date: That thynge that ye toke frely, gyue it frely again, and yet ſhall ye haue neuer the leſſe.

¶ Howe all maner cozne ſhoulde be ſowen.

But

BVt yet me thynkethe it is necessarye to declare, howe all maner of corne shuld be sowen, and howe moch vpon an acre most comonly, and fyrst of pease and beanes. An acre of grounde, by the statute, that is to say xvi. fote and a halfe, to the perche or pole, foure perches to an acre in bredth, and fortye perches to an acre in lengthe, may be metelye well sowen with two London bussheles of pease, the whyche is but two strykes in other places. And if there be the iiii. parte beanes, than wylle it haue halfe a London bussheile more: and yf it be halfe beanes, it wyll haue thre London bussels: and if it be all beanes, it wyll haue foure London bussheles fullye, and that is half a quarter, bycause the beanes be gret, and grow vp streight, & do not spreade and go abrode as pease do. An acre of good beanes is worth an acre & a half of good pees bycause there wylle be more bussheles. And the beste propertie, that belongeth to a good husband is, to sowe all maner of corne thycke ynough, and specially beanes and barley. for commonly they be sowen vpon ranke ground, and good grounde wylle haue the burthen of corne or of wede. And as moche plowynge and harowynge hath an acre of grounde, and sowe thervppon but oone bussheile, as yf be

ſowed. iiii. buſſhelles. And vndoutedly .i. buſſhell may not gyue ſo mochę cozne agayne, as the .iiii. buſſhels, though the .iii. buſſhels, that he ſowed mozę, be alowed and ſet aparte. And .i. buſſhel and an halfe of white oz grene pees, wyll ſowe as mochę grounde, as two buſſhels of gray pees: and that is bycauſe they be ſo ſmal, and the huſband nedeth not to take ſo great an handful. In ſome countreys they begyn to ſowe pees ſoone after Chriſtmaſſe: and in ſome places they ſowe bothe pees and beanes vnderfozowe: and thoſe of reſon muſt be ſowen betyme. But moſte generally, to begyn ſone after Candelmaſſe, is good ſeaſon, ſo that they be ſowen, ere the begynnynge of Marchę, oz ſone vpon. And ſpecially let them be ſowen in the olde of the mone. For thopinion of olde huſbandes is, that they ſhoulde the better coddę, and the ſooner be rype. But I ſpeke not of haſty pees, for they be ſowen befoze Chriſtmaſſe. ꝛc.

¶ To ſowe barley.

EVery good houſbande hath his barleye falowe well dounged, and lyenge rygged all the depe and colde of wynter, the whichę rygginge maketh the lande to

be drye, and the dongynge maketh it to be melowe and ranke. And if a drye season come before Candelmasse, or sone after, it wolde be caste downe and waterfowowed bytwene the landes, that the wete rest not in the raine: and in the begynnynge of Marche, rydge it vppe agayne, and to sowe in euery acre fyue London bussheles, or foure at the leaste. and some yeres it maye so fortune, that there cometh no seasonabe wether before Marche, to plowe his barley erthe. And as soone as he hath sowen his pees and beanes, than let hym caste his barley erthe, and shortly after rygge it agayne: soo that it be sowen before Aprylle. And if the yere tyme be paste, than sowe it vpon the castynge.

¶ It is to be knowen that there be thre maner of barleys, that is to say, sprot barleye, longe eare, and bere barley, that some menne call bigge. Sprot barley hath a flat eare most comonly, thre quarters of an inche brode, and thre inches long, and the cornes be very great and white, and it is the best barley. Long eare hath a flatte eare, halfe an inche brode, and foure inches and more of length: but the corne is not so greate nor soo whyte, and sooner it wyll turne and growe to otes. Bere barleye, or bygge, wolde be sowen vppon lyghte and

dzye groundē, and hathe an eare thze ynches of lengthe oz moze, ſette foure ſquare, lyke pecke wete, ſmall cozues, and lyttel ſkoure, and that is the wozſte barley, and foure London buſhels are ſuffycient foz an acre. And in ſome countreyes, they do not ſowe theyz barley tyll Maye, and that is mooſte commonly vpon grauel oz ſandy groundē. But that barley generally is neuer ſoo good, as that that is ſowen in Marche. For if it be verye dzie wether, after it be ſowen, that cozne that lyeth aboue, lyeth dzie, and hath noo moyſture, and that that lyeth vndernethe, commeth vp: and whan rayne cometh, than ſpzutteth that that lyeth abone, and oftentymes it is grene, whan the other is rype: and whan it is thzeſſhen, there is moche lyght cozne. ꝛc.

☞ To ſowe otes.

AND in Marche is tyme to ſowe otes, and ſpecially vpon lyght groundē and dzie, howe be it they wyll growe on weter groundē, than any cozne els: foz wete groundē is good foz no maner of cozne, and thze London buſhels wyl ſowe an acre.

And it is to be knowen, that there be. iii. maner of otes, that is to ſaye, redde otes, blacke otes,

otes, and roughe otes. Red otes are the beste otes, and whan they be thressed, they be yelowe in the bussell, and verye good to make otemele of. Blacke otes are as great as they be, but they haue not so moche floure in them, for they haue a thycker huske, and also they be not so good to make otemele. The roughe otes be the worste, and it quiteth not the coste to sowe them: they be very lyghte, and haue longe tayles, whereby they wyll hange eche one to other. All these maner of otes weare the grounde very sore, and maketh it to beare quycke. A yonge housbande oughte to take hede, howe thycke he sowethe all maner of corne, two or three yeres: and to se, howe it cometh vp, and whether it be thycke ynoughe or not: and if it be thynne, sowe thycker the nexte yere: and if it be wedy, bolde his hande thero other yeres: and if it be to thynne, let hym remember hym selfe, whether it be for the vnseasonablenes of the wether, or for thyn sowynge. And so his wysedome and discretion muste discerne it.

¶ To harowe all maner of cornes.

NOwe these landes be ploweb, and the cornes sowen, it is conuenient, that they be well harowed, or els crowes, doues, and other birdes will eate and beare awaye the cornes. It is vsed in many countreys, the husbandes to haue an oxe harowe, the whiche is made of sixe smal peces of timbre, called harowe bukkes, made either of asshe or oke, they be two yardes longe, and as mocke as the smalle of a mannes legge, and haue shotes of wode put through therym lyke lathes, and in euery bukk are fyxe sharpe peces of yren, called harowe tynder, set some what a slope forwarde, and the formes foote muste be bygger than the other, bycause the fote teame shall be fastened to the same with a shakyll, or a withe to drawe by. This harrowe is good to breake the greatte clottes, and to make mocke molde, and than the horse harowes to come after, to make the clottes smaller, and to laye the grounde euen. It is a great labour and payne to the oxen, to goo to harowe: for they were better to goo to the plowe two dayes, thanne to harowe one daye. It is an olde sayinge, The oxe is neuer wo, tyll he to the harowe goo. And it is bycause it goeth by twytches, and not alwaye after one draughte. The horse harrowe is made

made of fyue bulles, and paſſe not an elne of lengthe, and not ſoo mocbe as the other, but they be lyke ſloted and tinded. And whā the cozne is wekk couered, than it is harowed ynough. There be hozſe harowes, that haue tyndes of wodde: and thoſe be vſed mocbe about Ryppon, and ſucbe other places, where be many bulder ſtones. foz theſe ſtones wold weare the yzen to ſoone, and thoſe tyndes be mooſte commonly made of the grounde ende of a yonge aſſbe, and they be moze thanne a fote longe in the begynnyuge, and ſtande as mocbe aboue the harowe as benethe.
And as they weare, oz breake, they dzyue them downe lower, and they wolde be made longe befoze, ere they be occupied, that they maye be dzye. foz than they ſball endure and laſt mocbe better, and ſtycke the faſter. The hozſes that ſball dzawe theſe harowes, muſte be wekk kepte and ſbodde, oz elles they wyll ſoone be tyzed, and ſoze beate, that they may not dzawe. They muſt haue hombers oz colkers, bolmes wikbed about theyz neckes, treſſes to dzawe by, and a ſwyngletre to bolde the treſſes abzode, and a togewitb to be bytwene the ſwyngletre and the harowe. And if the barkeye grounde wyll not breake witb harrowes, but be clotty, it wolde be beaten

with mattes, and not not ſtreyght downe. for than they beate the corne in to the erthe. And if they beate the clot on the ſyde, it wyll the better breake. And the clot wyll lye lyghte, that the corne maye lyghtely come vp. And they vſe to roke theyr barley grounde after a ſhoure of rayne, to make the grounde euen to mowe. &c.

¶ To fakowe.

NOwe theſe houſbandes haue ſowen theyr pees, beanes, barley, and otes, and harowed them, it is the beſte tyme to fakowe, in the later ende of Marche and Apryll, for whete, rye and barley. And lette the huſbande do the beſte he can, to plowe a brode forowe and a depe, ſoo that he turne it cleane, and lay it flat, that it rere not on the edge: the whiche ſhall deſtroy all the thiſtles and wedes. For the deper and the broder that he gothe, the more newe molde, and the greatter clottes ſhall he haue, and the greatter clottes, the better wheate. for the clottes kepe the wheate warme all wynter, and at Marche they wyll melte and breake, and fal in manye ſmall peces, the whiche is a newe dongynge, and refreſſhynge of the corne.

And

And alſo there ſhall but lyttell wedes growe vpon the falowes, that are ſo falowed. For the plough goth vndernethe the rootes of all manet of wedes, and tourneth the roote vpwarde, that it maye not growe. And yf the lande be falowed in wynter tyme, it is farre the worſe, for thzee pzincipall cauſes. One is, all the rayne that commeth, ſhal waſhe the lande, and dzyue awaye the dounge and the good monlde, that the lande ſhall be moche the worſe. An other cauſe is, the rayne ſhall beate the lande ſo flat, and bake it ſo hard togyther, that if a dzye May come, it wyll be to harde to ſtere in the moneth of June. And the thyzde cauſe is, the wiedes ſhall take ſuche roote, er ſterynge tyme comme, that they wylle not be cleane tourned vndernethe, the whiche ſhal be great hurte to the cozne, whan it ſhall be ſowen, and ſpecially in the weding tyme of the ſame. and foz any other thynge, make a depe holowe fozowe in the rydge of the lande, and loke wel, thou reſt balke it nat, foz if thou do, there wyll be many thyſtels: and than thou ſhalte not make a cleane rydge at the fyrſte ſterynge, and therfoze it muſte nedes be depe plowed, oz elles thou ſhalt nat tourne the wiedes cleane.

To

¶ To cary out donge or mucke and to spreade it.

AND in the later ende of Aprill, and the begynnynge of Maye, is tyme to cary out his dounge or mucke, and to lay it vppon his barley grounde. And where he hath barley this yere, sowe it with whete or rye the next tyme it is falowed, and so shal he mucke all his landes ouer at euerye seconde falowe. But that husbande, that can synde the meanes to cary oute his donge, and to laye it vpon his lande, after it be ones sturred: it is mocbe better, than to laye it vppon his falowe, for dyuers causes. One is, if it be layde vpon his fallowe, all that fallethe in the holowe rygge, shall do lyttell good for whan it is rygged agayne, it lyeth soo depe in the erthe, that it wyll not be plowed vp agayne, excepte that whan he hath spreade it, he wyll with a shouell, or a spade, caste out all that is fallen in the rygge. And if it be layde vpon the sturrynge, at euery plowynge it shall medle the donge and the erthe togyder, the whiche shall cause the corne mocbe better to growe and encreace. And in somme places, they lode not theyr donge, tyll harueste be done, & that is vsed in the farther syde

of

of Darbyſhyre, called Scaresdale, Hakonſhyre, and ſo northewarde towarde Yorke and Ryppon: and that I calle better thanne vppon the falowe, and ſpecyally for barley: but vppon the fyrſte ſturrynge, is beſte for wheate and rye. and that his dunge be layde vpon ſmal heapes nygh together, and to ſpreade it euenly, and to leue no dounge there as the mucke heape ſtode, for the moyſtnes of the dounge ſhall cauſe the grounde to be ranke ynoughe. And if it be medled with erthe, as ſholynges and ſuche other, it wyll laſte the longer, and better for barley than for whete or rye, bycauſe of wedes. Horſe donge is the worſſte donge that is. The donge of all maner catell, that chewe theyr cudde, is verye good. And the dounge of douues is beſt, but it muſte be layde vppon the grounde verye thynne.

¶ To ſet out the ſhepe folde.

Also it is tyme to ſet out the ſhepefolde in May, and to ſette it vppon the rye grounde, if he haue any, and to flyte it euery mornynge or nyght: and in the mornynge, whan he cometh to his folde, let not his ſhepe out anone, but reyſe theym vp, and let

let them ſtande ſtylle a good ſeaſon, that they maye donge and pyſſe. And go amonge them, to ſe whether any of them haue any mathes, or be ſcabbed: and ſe them thre or foure tymes on the oone ſyde, and as ofte on the other ſyde. And whan the kelles begonne beſyde the grounde, than lette theym out of the folde, and dryue theym to the ſoundeſte place of the felde. But he that hath a falowe felde, ſeuerall to hym ſelfe, let hym occupie no folde. For foldynge of ſheepe maketh them ſcabbed, and bredeth mathes, and whanne a ſtorme of yll wether commeth in the nyght, they can nat flee nor go awaye, and that appeyreth them ſore of their fleſſhe. But lette that man, that hath ſuch a ſeuerall falowe felde, dryue twentie, thyrty, or forty ſtakes, accordynge to the nombre of his ſheepe, vpon his falowe, where he wolde ſette his folde, and ſpecially in the fartheſt parte of the fyelde, frome thense as they comme in, for the goynge vppon dothe moche good. And lette the ſheparde bryng his ſheepe to the ſtakes, and the ſheepe wylle rubbe them on the ſtakes. And lette the ſheparde goo aboute them, tyll they be ſette, and thus ſerue theym two or three nyghtes, and they wyll folowe thoſe ſtakes, as he flytteth them, and ſpt by them. And if any yll wether

come,

come they wyll ryse vp, and go to the hedge. And this maner of foldynge shall brede noo mathes nor scabbe, nor appeyre theym of theyr flesshe, and shall be a greate sauegarde to the shepe for rottynge: and in the mornynge put them out of theyr pasture, and thou shalte not nede to bye any hurdels nor shepe sticks, but howe ye shall salue them or dresse them, ye shall vnderstande in the chappter of shepe after.

¶ To cary wodde and other necessaryes.

AND in May, whan thou hast fakowed thy grounde, and set oute thy shepefolde, and caryed oute thy doumge or mucke, if thou hane any wodde, cole, or tymbre to cary, or suche other busynes, that must nedes be doone, with thy charte or wayne, than is it tyme to do it. For than the waye is lyke to be fayre and dryr, and the days longe. and that tyme the husbande hath leeste to doo in husbandry. Peraduenture I set one thynge to be done at one tyme of the yere, and if the husbande shulde do it, it shulde be a greatter losse to hym in an other thynge. wherfore it is moste conuenient to do that thynge fyrst, that is moste

is moſte profytable to hym, and as ſoone as he can do the other labour.

¶ To knowe dyuers maner of wedes.

IN the later ende of Maye, and the begynninge of June, is tyme to wede thy corne. There be diuers maner of wedes, as thiſtyls, kedlokes, dockes, cockedrake, darnolde, goukdes, haudoddes, dogfenell, mathes, ter, and dyuers other ſmall wedes. But theſe be they that greue mooſte: The thiſtyll is an yll wede, roughe and ſharpe to handell, and fretteth away the cornes nygh it, and cauſeth the ſherers or reapers not to ſhere cleane Kedlokes hath a leafe lyke rapes, and beareth a yelowe floure, and is an yll wede, & groweth in al maner corne, and hath ſmall coddes, and groweth lyke muſtard ſede. Dockes haue a brode lefe, and diuers high ſpyres, and verp ſmall ſede in the toppe. Cockoke hath a longe ſmall lefe, and wyl beare fyue or vi. floures of purple colour, as brode as a grote, and the ſede is rounde and blacke, and maye well be ſuffred in breade corne, but not in ſede, for therin is moch floure. Drake is lyke vnto rye, till it begynne to ſede, and it hath many ſedes

lyke

lyke fenell sedes, and hangeth downewarde, and it maye wel be suffred in breade, for there is moche floure in the sede: and it is an opinion that it commeth of rye. ℞. Dernolde groweth vp streyght lyke an hye grasse, and hath longe sedes on eyther syde the stert, and there is moche floure in that sede, and groweth moche amonge barley: and it is sayde, that it cometh of small barley. Golde hath a shorte iagged lefe, and groweth halfe a yarde hygh, and hath a yelowe floure, as brode as a grote and is an yll wede, and groweth commonlye in barleye and pees. Hawdod hath a blewe floure, and a fewe lyttell leues, and hath. V. or syxe braunches, floured in the toppe: and groweth comonly in rye vpon leane grounde, and dothe lyttel hurte. Doggefenell and mathes is bothe one, and in the commynge vp is lyke fenell, and beareth many white floures, with a yelowe sede: and it is the worste wede that is, excepte terre, and it commeth moste commonly, whan great wete commeth shortly after the corne is sowen. Terre is the worste wede, and it neuer dothe appere, tyll the moneth of June, and specyallye whanne there is great wete in that mone, or a lyttell before, and groweth moste in rye, and it groweth lyke fytches, but it is moche smaller, and it

wyll growe as hyghe as the corne, and with the weyght therof, it pulleth the corne flatte to the erth, and fretetb the eares away. Wherfore I haue seene husbandes mowe downe the corne and it together: And also with sharp hokes to repe it, as they doo pees, and made it dry, and than it wyll be good fodder. There be other wedes not spoken of, as dee, nettyles, dodder, and suche other, that doo moche harme.

Howe to wede corne.

NOwe it wolde be knowen, howe these cornes shulde be weded. The chyefe instrument to wede with, is a paire of tonges made of wode, and in the farther ende it is nycked, to holde the wed faster, and after a shoure of raine, it is beste wedynge, for than they maye be pulled vp by the rotes, and than it cometh neuer agayne. And if it be dry wether, than muste ye haue a wedynge hoke with a socket set vpon a lyttel staffe of a yarde longe, and this hoke wolde be well steeled, and grounde sharpe bothe behynde and before. And in his other hande he hath a forked stycke a yarde longe, and with his forked stycke he putteth the wede from hym, and he putteth

putteth the hoke beyond the rote of the wede, and pulleth it to hym, and cutteth the wede fast by the erthe, and with his hoke he taketh vp the wede, and casteth it in the reane, and if the reane be full of corne, it is better it stande stylle, whan it is cut, and wyddre: but let hym beware, that he trede not to moche vppon the corne, and speryallye after it is shotte, and whan he cutteth the wede, that he cut not the corne: and therfore the hoke wolde not passe an inche wyde. And whanne the wede is soo shorte, that he can not with his forked stycke put it from hym, and with the hoke pull it to hym, thanne muste he set his hoke vppon the wede, fast by the erthe, and put it from hym, and so shall he cutte it cleane. And with these two instrumentes, he shall neuer stoupe to his warke. Dogfenell, goldes, mathes, and kedlokes are yll to wede after this maner, they growe vppon so many braunches, harde by the erthe: and therfore they vse most to pul them vppe with theyr handes, but loke well, that they pull not vppe the corne with all, but as for terre, there wyll noo wedynge serue.

¶ The fyrst sturrynge.

Also in June is tyme to rygge vppe the falowe, the whiche is called the fyrst fturrynge, and to plowe it as depe as thou canste, for to tourne the rotes of the wedes vpwarde, that the ſonne, and the dryye wether, maye kyll them. And an houſbande can not conuenyentelye plowe his lande, and lode out his dounge bothe vppon a daye, with one draughte of beaſtes: but he maye well lode oute his dounge before none, and lode heye or corne at after none: or he maye plowe before none, and lode hey or corne at after none, with the ſame draughte, and noo hurte to the cattell: bycauſe in lodynge of hey or corne, the cattel is alwaye eatynge or beytynge, and ſoo they can not doo in lodynge of dounge and plowynge.

¶ To mowe graſſe.

Also in the later ende of June is tyme to begyn to mowe, if thy medowe be well growen: but howe ſo euer they be growen, in July, they muſte nedes mowe, for diuers cauſes. One is, it is not conuenient, to haue hey and corne bothe in occupation at one tyme. Another is, the yonger, and the grener that the graſſe is, the ſofter and the

ſweter

ſweter it wyll be, whan it is hey, but it wyll haue the more wyddrynge, and the elder the graſſe is, the harder and dryer it is, and the worſe for al maner of cattell: for the ſedes be fallen, the whiche is in maner of prouander, and it is the harder to eate and chowe. And an other cauſe is, if drye wether come, it wyll drye and burne vpon the grounde, and waſte away. Take hede that thy mower mow clene and holde downe the hynder hand of his ſith, that he do not endent the graſſe, and to mowe his ſwathe cleane thorowe to that that was laſte mowen before, that he leane not a mane bytwene, and ſpecyallye in the common medowe: for in the ſeuerall medowe it maketh the leſſe charge, and that the moldywarpe hilles be ſpredde, and the ſtyckes cleane pycked out of the medowe in Apryll, or in the beginnynge of Maye.

Chowe forkes and rakes ſhulde be made.

A Good huſbande hath his forkes and rakes made redye in the wynter before, and they wolde be gotte bytwene Mighelmaſſe and Martylmaſſe, and beyked, and ſette euen, to lye vpryght in thy

hande: and than they wyll be harde styffe and dyre. And whan the housbande sytteth by the fyre, and hath nothynge to do, than maye he make theym redye, and tothe the rakes with dyre wethy wode, and bore the holes with his wymble, bothe aboue and vnder, and driue the tethe vpwarde faste and harde, and than wedge them aboue with dyre woode of oke, for that is hard, and wil driue and neuer come out. And if he get them in sappe tyme, all the beykyng and drienge that can be had, shal not make them harde and styffe, but they wolle alwaye be plyenge: for they be moste comonly made of hasell and withee, and these be the trees that blome, and specially hasell: for it begynneth to blome as sone as the lefe is falken. And if the rake be made of grene woode, the heed wyll not abyde vppon the stele, and the tethe wyll fall out, whan he hath moofte nede to them, and let his warke, and lose moche heye. And se that thy rake and forke lye vpryghte in thy hand, for and the one ende of thy rake, or the syde of thy forke, hang downe warde, than they be not handsome nor easy to worke with.

¶ To tedde and make hey.

whan

VVhan thy medowes be mowed, they wolde be well tedded and layde euen vppon the grounde: and if the grasse be very thycke, it wolde be shaken with handes, or with a shorte pykforke. for good teddynge is the chiefe poynte to make good hey. and than shall it be wyddred all in lyke, or elles not: and whan it is wel wyddred on the ouer syde, and dry, than turne it cleane before noone, as soone as the dewe is gone: And yf thou dare truste the wether, lette it lye so all nyghte: and on the nexte daye, tourne it agayne before none, and towarde nyght make it in wyndrowes, and than in smal hey cockes and so to stande one nyghte at the leaste, and sweate: and on the nexte fayre day, caste it abrode agayne, and tourne it ones or twyse, and than make it in greatter hey cockes, and to stande so one nyghte or more, that it maye vngiue and sweate. for and it sweate not in the hey cockes, it wyll sweate in the mowe, and than it wyll be dustye, and not holsome for hors, beastes, nor shepe. And whan it standeth in the cockes, it is better to lode, and the more hey maye be loded at a lode, and the faster it wyll lye. Quyche hey commeth of a grasse called crofote, and groweth flatte, after the erthe, and beareth a yelowe floure.

halfe a yarde hygh and moze, and hath many knottes towarde the roote, and it is the beste hey for horses and beastes. and the swetteste, if it be well got. but it wyll haue moch moze wyddrynge than other hey, for els he wyll be pysse hym selfe and waxe hote, and after dustye. And for to knowe whanne it is wyddred ynoughe, make a lyttell rope of the same, that ye thinke shulde be moste grenesse, and twyne it as harde to gether bytwen your handes as ye canne and soo beynge harde twoon, let one take a knyfe, and cut it faste by your hande, and the knottes wyll be moyste, yf it be not dzye ynough. Shozte hey, and leye hey is good for shepe, and all maner of catell. if it be well got. A man maye speke of makynge of hey, and gettynge of cozne, but god disposeth and ozdzeth all thynge.

Howe rye shulde be shozne.

IN THE later ende of July, oz in the begynnynge of Auguste, is tyme to shere Rye, the whiche wolde be shozne cleane, and faste bounden. And in somme places they mowe it, the whiche is not soo good to the horsbandes profytte, but it is the sooner done. For whan it is mowen, it wyll not be so

ſo faſt bounden: and he can not gather it ſo cleane, but there wyll be moche loſſe, and taketh moze rowme in the barne than ſhozne cozne dothe. And alſo it wyll not kepe noz ſaue it ſelfe frome rayne oz yll wether, whan it ſtandeth in the couer, as the ſhozne cozne wyll do.

Howe to ſhere wheate.

VWheate wolde be ſhozne cleane, and harde bounden in lyke maner, but foz a generall rule, take good hede, that the ſherers of all maner of whyte cozne, caſt not vppe theyz handes haſtely, foz thanne all the loſe cozne, and the ſtrawes, that he holdeth not faſte in his hande, flieth ouer his heed, and are loſte: and alſo it wyll pull of the eares, and ſpecyallye of the cozues that be verye rype. In ſomme places they wyll ſhere theyz cozues hyghe, to the entente to mowe theyz ſtubble, eyther to thacke oz to bzen: if they ſo do, they haue greate cauſe to take good hede of the ſherers. foz if the eares of the cozne croke downe to the erthe, and the ſherer take not good hede, and put vp the eare, er he cut the ſtrawe: as many eares as be vnder his hoke oz ſicle, fall to the erthe,

and be loſte, and whan they mowe the ſtub-
ble, it is great hyndraunce to the profytte of
the grounde. And in Sommerſetſhire, about
Zelceſtre and Martok, they doo ſhere theyr
wheate very lowe, and all the wheate ſtrawe,
that they pourpoſe to make thacke of, they
do not threſſhe it, but cutte of the eares, and
bynde it in ſheues, and call it rede: and ther-
with they thacke theyr houſes. And if it be a
newe houſe, they thacke it vnder theyr fote:
the whiche is the beſte and the ſureſt thacking
that can be of ſtrawe, for crowes and doues
shall neuer hurte it.

☞ To mowe or ſhere barley and otes.

BArley and otes be moſte commonly mo-
wen, and a man or woman folowythe
the mower with a hande rake halfe a
yarde longe, with. vii. or. viii. tethe, in the
lyfte hande, and a ſyckle in the rygh̄te hande,
and with the rake he gethereth as mochе as
wyll make a ſheſe. And thanne he taketh the
barley or otes by the toppes, and pulleth out
as mochе as wil make a band, and caſteth the
band from him on the land, and with his rake
and his ſyckle, taketh vp the barley or otes, t
laytȝ

layeth them vppon the bande, and so the barley lyeth vnbounden. iii. or. iiii dayes, if it be fayre wether, and than to bynde it. And whan the barley is ledde away, the landes muste be raked, or els there wyll be moche corne loste, and if the barley or otes lye, they muste nedes be shorne.

¶ To repe or mowe pees and beanes.

PEes and benes be moste commonly laste reped or mowen of diuers maners, some with sickles, some with hokes, vnd some with staffe hokes. And in somme places they lay them on repes, and whan they be dry, they laye them to gether on heapes, lyke hey cockes, and neuer bynde them. But the best way is, whan the repes be dry, to bynde them, and to set theym on the rydge of the landes three sheues to gether, and loke that your sherers, repers, or mowers geld not your beanes, that is to saye, to cutte the beanes so hye, that the nethermoste codde growe styll on the stalke: and whan they be bounden, they are the more redyer to lode and vnlode, to make a reke, and to take fro the mowe to threshe. And soo be not the repes.

¶ Howe

¶Howe all maner of cornes ſhulde be tythed.

NOwe that all theſe cornes before ſpecyfyed, be ſhorne, mowed, reped, bounden vp, and layde vppon the rydge of the lande, lette the houſbande take hede of goddes commaundemente, and let hym goo to the ende of his lande, and begynne and tell. iy. ſheues, and let hym caſte out the. y. ſheſe in the name of god, and ſo to perſe frō lande to lande, tyll he haue trewely tythed all his corne. And beware, and take hede of the ſayinge of our lorde by his prophete Malachias, the whiche ſaythe, Quia michi non dediſti decimas et primitias, id circo in fame et penuria maledicti eſtis. That is to ſaye, Wycauſe ye haue not gyuen to me your tythes, and your fyrſte fruytes, therfore ye be curſed, and punyſſhed with honger and penury. And accordynge to that ſaynte Auſtyn ſaythe, Da decimas, alioqui incides in decimā partem angelorum qui de celo corruerunt in infernum. That is to ſay, Gyue thy tythes truely, or eles thou ſhalt fall amonge the tenthe parte of aungelles, that felle from heuen in to hell, the whiche is an harde worde to euery man, that oughte

to gyue tythes, and doth not gyue them truely. But ſaynte Auſtyne ſaythe a comfortable worde agaīn, to them that gyue theyr tythes truely, that is to ſaye: Decimę ſunt tributa egentium animarum: Tythes are tributes or rewardes to nedye ſoulkes. And ferther he ſaythe: Si decimam dederis, non ſolum abundantiam fructum recipies, ſed etiam ſanitatem corporis et animæ conſequeris, That is to ſaye, If thou haue gyuen thy tythes truely, thou ſhalte not all onely receyue the profite, and the abundaunce of goodes, but alſo helthe of bodye and ſoule ſhall folowe. Wolde to god, that euerye man knewe the harde worde of our lorde by his prophete Malachias, and alſo the comfortable wordes of the holy ſaynte Auſtyn. For than wolde I truſte verely, that tythes ſhulde be truely gyuen.

Howe all maner of corne ſhulde be couered.

Nowe theſe cornes be ſhorne and boumden, and the tithes caſt out, it is tyme to couer theym, ſhoke theym, or halfe throue them, but couerynge is the beſte waye of all maner of whyte corne. And that is, to

ſet

ſet foure ſheues one one ſyde, and. iiii. ſheues on the other ſyde, and two ſheues aboue, of the greatteſte, bounden harde nyghe to the nether ende, the whiche muſt be ſet vpwarde, and the top downewarde ſpredde abrode to couer all the other ſheues. And they wyll ſtād beſte in wynde, and ſaue theym ſelfe beſte in rayne, and they wolde be ſet on the rydge of the lande, and the ſayde ſheues to keane together in the toppes, and wyde at the grounde, that the winde may go throughe, to dryue them. Pees and beanes wolde be ſet on the rydge of the lande, thre ſheues together the toppes vpwarde, and wrythen together, and wyde benethe, that they maye the better wyddre.

¶ To lode corne, and mowe it.

VVhanne all theſe cornes be dryue and wyddred ynoughe, than lode theym into the barne, and laye eucrye corne by it ſelfe. And if it be a wete harueſt, make many mowes: and if thou haue not houſynge ynoughe, thanne it is better to laye thy pees and benes without vppon a reke, than other corne, and it is better vppon a ſcaffolde, than vppon the grounde: for than it muſte be well hedged for ſwyne and catel, and the grounde

wyll

wyll rotte the bottom, and the scaffolde se-
ueth both hedgynge and rottynge: but they
must be well couered bothe. And the husband
may set shepe or catel vnder the same scaffold
and wyll serue hym in stede of an house, if it
be well and surely made. &c.

¶ The fyrst sturrynge.

IN August, and in the begynning of Sep-
tember, is tyme to make his seconde stur-
rynge, and most commonly it is cast downe
and plowed a meane forowe, not to depe nor
to ebbe, so he turne it clene. And if it be caste,
it wolde be water forowed betwene the lan-
des, there as the reane shulde be, and it wyll
be the dyper, whan the lande shall be sowen.
And if the landes lie high in the ridge, & highe
at the reane, & lowe in the myddes of the side,
that the water may not ronne easely in to the
reane, as I se dayly in many places: than let
the husband set his plough. iii. or. iiii fote frō
the rydge, and cast all the rydge on bothe sy-
des, and whan the rydge is cast, set his plough
there as he began, and rydge vp the remenant
of the lande, and so is the land bothe cast and
rydged, and all at one plowynge. And this
shall cause the lande to lye rounde, whan it

is

ie ſowen at the nexte tyme, and than ſhall it not drowne the corne.

☞ To ſowe wheat and rye.

ABoute Myghelmaſſe it is tyme to ſowe bothe wheate and rye wheate: is mooſte commonlye ſowen vnder the forowe, that is to saye, caſte it vppon the falowe, and than plowe it vnder. And in ſome places they ſowe theyr wheate vppon theyr pees ſtubble, the whiche is neuer ſoo good, as that that is ſowen vppon the falowe: and that is vſed, where they make falowe in a fielde euery fourthe yere. And in Eſſex they vſe to haue a chylde, to go in the forowe before the horſes or oxen, with a bagge or a hopper full of corne, and he taketh his hande full of corne, and by lyttel and lytel caſteth it in the ſayde forowe. Me ſemeth, that chylde ought to haue moche diſcretion.
Howe be it there is moche good corne, and rye is mooſte commonlye ſowen aboue and harrowed, and two London buſſhelles of wheate and rye wyll ſowe an acre. Some grounde is good for wheate, ſome for rye, and ſome is good for bothe: and vppon that ground ſowe blend corne, that is both wheate

and

and rye, the whiche is the ſureſt corne of gro-wyng, and good for the huſbandes houſhold. And the wheate, that ſhall be medled with rye, muſte be ſuche, as wyll ſoone be rype, and that is flaxen wheate, pokerd wheate, or whyte wheate. And ye ſhall vnderſtande, that there be dyuers maners of wheates. Flaxen wheate hath a yelowe eare, and bare without anis, and is the bryghteſt wheate in the buſſhell, and wyll make the whyteſt breed, and it wyll weare the grounde ſore, and is ſmall ſtrawe, and wyll growe very thycke, and is but ſmall corne. Pokerde wheate hath noo anis, thycke ſette in the eare, and wyll ſoone fall out, and is greatter corne, and wyll make whyte breed. whyte wheate is lyke pokerde wheate in the buſſhell, but it hath anis, and the eare is foure ſquare, and wyll make white breed: and in Eſſex, they call flaxen wheate whyte wheate. Red wheate hath a flat eare, an inche brode, full of anis, and is the greatteſte corne, and the brodeſte blades, and the greatteſt ſtrawe, and wyl make whyte breed, and is the rudeſte of colour in the buſſhell. Engliſſhe wheate hath a dunne eare, fewe anis or none, and is the worſte wheate, ſaue peeke wheate. Peeke wheate hath a red eare, full of anis, thyn ſet, and oft tymes it is ſhyn-

tered, that is to saye, small corne wrynkeled and dryed, and wyll not make whyte breade, but it wyl growe vpon colde grounde.

¶ To thresshe and wynowe corne.

This wheate and rye, that thou shalte sowe, ought to be very cleane of wede, and therfore, er thou thresshe thy corne open thy sheues, and pyke oute all maner of wedes, and than thresshe it, and wynowe it cleane, and so shalt thou haue good clene corne an other yere. And in some countreys, aboute London specyally, and in Essex and Kente, they do fan theyr corne, the whiche is a verye good gise, and a great sauegarde for shedinge of the corne. And whan thou shalte sell it, if it be well wynowed or fande, it wyll be solde the derer, and the lyghte corne wyll serue the husbande in his house.

¶ To seuer pees, beanes, and fytches.

Whan thou haste thresshed thy pees, and beanes, after they be wynowed, and er thou shalte sowe or selle them, let theym be well reed with syues, and seuered in thre partes, the great from the small,

and

and thou ſhalte gettein euerye quarter a London buſſhell, or there about. For the ſmalle corne kyeth in the holowe and voyde places of the greate beanes, and yet ſhall the greate beanes be ſolde as dere, as if they were all together, or derer, as a man maye proue by a familier enſample. Let a man bye. C. hearynges, two hearynges for a penye, and another. C. hearynges, three for a peny, and let hym ſell these. CC. hearinges agayne. v. herynges for. ii d. nowe hath he loſte. iiii.d. For C. hearinges ii. for.i d.coſt v. s.and.C.hearynge.iii. for a peny coſte. iii.s. and. viii.d the whiche is. viii. s. and.iii. d. and whan he ſelleth. v.herynges for.ii.d xx. heringes cometh but to. viii.d.and there is but. xii. ſcore heringes, & that is but.xii. grotes, and. xii.grotes, and that cometh but to.Liii.s.& ſo he hath loſt iiii.d.and it is becauſe there be not ſo many bargeins, for in the bienge of theſe.CC. heringes there be.v. ſcore bargeins,& in the ſellinge of the ſame there be but. xlviii. bargeyns, and ſo is there loſt.v. hearinges,the whiche wolde haue ben. ii. bargeyns moo, and than it had ben euen and mete. And therfore he that byeth groſſe ſale, and retayleth, muſte nedes be a wynner. and ſo ſhalt thou be a loſer, if thou ſell thy pees, beanes, and fytches together:

for than thou sellest grosse sale. And if thou seuer them in thre partes, than thou doest retayle, wherby thou shalte wynne.

¶Of shepe, and what tyme of the yere the rammes shulde be put to the ewes.

AN housbande can not well thryue by his corne, without he haue other cattell, nor by his cattell, without corne. for els he shall be a byer, a borower, or a begger. And bycause that shepe in myne opynyon is the mooste profytablest cattell, that any man can haue, therfore I pourpose to speake fyrst of shepe. Than fyrst it is to be knowen, what tyme thou shalt put thy rammes to thy ewes, and therin I make a distinction, for euery man maye not put to theyr rammes all at one tyme: for if they doo, there wyll be greate hurte and losse. for that man, that hath the best shepe pasture for wynter, and soone springynge in the begynnynge of the yere, he maye suffre his rammes to goo with his ewes all tymes of the yere, to blyssomme or ryde whan they wyll: but for the comon pasture, it is tyme to put to his rammes at the Exaltation of the holye crosse: for than the

bucke

bucke goth to the rut, and so wolde the rãme. But for the common husbande, that hath noo pasture but the common fieldes, it is tyme ynough at the feste of saynt Mychaell the archangel. And for the poore housbande of the Peeke, or suche other, that dwell in hylly and hygh groundes, that haue no pastures, nor common fieldes, but all onely the comon hethe, Symon and Jude daye is good tyme for theym, and this is the reason why. An ewe goth with lambe. xx. wekes, and shall yeane her lambe in the. xxi. weke, & if she haue not conueniente newe graffe to eate, she maye not gyue her lambe mylke: and for wante of mylke, there be manye lambes perysshed and loste: and also for pouertye, the dammes wyll lacke mylke, and forsake theyr lambes, and soo often tymes they dye bothe in suche harde countreys.

¶ To make an ewe to loue her lambe.

If thy ewe haue mylke, and wyll not lone her lambe, put her in a narowe place made of bordes, or of smothe trouse, a yarde wyde, and put the lambe to her, and socke it, and yf the ewe smyte the lambe with her

heed, bynde her heed with a heye rope, or a corde, to the syde of the penne: and if she wyll not stande syde longe all the ewe, than gyue her a lyttell hey, and tye a dogge by her, that she maye se hym: and this wyll make her to loue her lambe shortely. And if thou haue a lambe deed, wherof the damme hath moche mylke, fley that lambe, and tye that skynne vpon an other lambes backe, that hath a sory damme, with lyttell mylke, and put the good ewe and that lambe together in the penne, and in one houre she wyll loue that lambe, & than mayst thou take thy sory weyke ewe awaye, and put her in an other place: and by this meanes thou mayste fortune to saue her lyfe, and the lambes bothe.

What tyme lambes shulde be wayned.

In some places they neuer seuer their lambes from theyr dammes, and that is for two causes: One is, in the beste pasture where the rammes goo alwaye with theyr ewes, there it nedeth not, for the dammes wil waye dreye, and wayne theyr lambes theym selfe. An other cause is, he that hath noo seuerall and sounde pasture, to put his lambes

bes vnto, whan they ſhoulde be wayned, he muſte eyther ſell them, or let theym ſucke as longe as the dammes wyll ſuffre theym, and it is a common ſayinge, that the lambe ſhall not rotte, as longe as it ſouketh, excepte the damme want meate. But he that hath ſeuerall and ſounde paſture, it is tyme to wayne theyr lambes, whanne they be xvi. wekes olde, or xviii. at the fartheſt, and the better ſhall the ewe take the ramme agayne. And the poore man of the peeke countreye, and ſuche other places, where as they vſe to mylke theyr ewes, they vſe to wayne theyr lambes at xii. wekes olde, and to mylke theyr ewes fiue or ſyxe wekes. &c. But thoſe lambes be neuer ſoo good as the other that ſucke longe, and haue meate ynoughe.

¶ To drawe ſhepe, and ſeuer them in dyuers places.

Than thou graſier, that haſt many ſhepe in thy paſtures, it is conuenient for the, to haue a ſhepefolde made with a good hedge or a pale, the whiche wyll receyue all thy ſhepe eaſyly that goo in one paſture, ſette betwene two of thy paſtures, in a dreye place, and adioynynge to the ende of the ſame,

make an other lyttell folde, that wyll receyue lxxxx. ſhepe or moo, and bothe thoſe foldes muſt haue eyther of theym a gate in to eyther paſture, and at the ende of that folde make an other lyttel folde, that wyll receyue. xl. ſhepe or mo, and betwene euery folde a gate. And whan the ſhepe are in the greate folde, let. xl. of them or there about, come into the myddle folde, and ſteke the gate. And than let the ſhepeherde turne them, and loke them on euery ſyde, and if he ſe or fynde any ſhepe, that nedeth any helpynge or mendinge for any cauſe, lette the ſhepeherde take that ſhepe with his hoke, and put hym in the lyttell folde. And whan he hath taken all that nedeth any mendyng, than put the other in to whether paſture he wyll, and let in as many out of the greate folde, and take thoſe, that nede any handling, and put them into the lyttell folde. And thus peruſe them all tyll he haue doone, and than let the ſhepeherde go belte, greſe, and handel all thoſe that he hath drawen, and than ſhall not the great flocke be tarped nor kepte from theyr meate: and as he hath mended them, to put them into theyr paſture.

¶ To belte ſhepe.

If any ſhepe raye or be fyled with dounge about the tayle, take a payre of ſheres, and clyppe it awaye, and caſt dry mulder ther-vpon: and if it be in the heate of the ſommer, it wolde be rubbed euer with a lyttell terre, to kepe awaye the flyes. It is neceſſarye, that a ſhepeherde haue a borde, ſet faſt to the ſyde of his lyttell folde, to laye his ſhepe vpon, whan he handeleth theym, and an hoke bored in the borde with an augur, and therin a grayned ſtaffe of two fote longe, to be ſet faſt, to hang his terre boxe vpon, and than it ſhall not fall. And a ſhepeherde ſhoulde not go without his dogge, his ſhepe hoke, a payre of ſheres, and his terre boxe, eyther with hym, or redye at his ſhepe folde, and he muſte techе his dogge to barke, whan he wolde haue hym, to ronne whan he wold haue hym, and to leue ronning, whan he wolde haue hym, or els he is not a cunninge ſhepeherd. The dogge muſt lerne it, whan he is a whelpe, or els it wyl not be: for it is harde to make an olde dogge to ſtoupe.

¶ To greaſe ſhepe.

If any ſheepe be ſcabbed, the ſhepeherde maye perceyue it by the bytynge, rubbyng, or ſcratchynge with his horne, and mooſte com-

commonly the wolle wyll ryse, and be thyn or bare in that place: than take hym, and shede the wolle with thy fyngers, there as the scab is, and with thy fynger laye a lyttell terre therupon, and stroke it a lengthe in the bottom of the wolle, that it be not seen aboue. And soo shede the wolle by and by, and laye a lyttell terre therupon, tyll thou passe the sore, and than it wyll go no farther.

¶ To medle terre.

LEt thy terre be medled with oyle, gose grease, or capons grease, these three be the beste, for these wyll make the terre to ronne abrode: butter and swynes grease, whan they be molten, are good, soo they be not salte, for terre of hym selfe is to kene, and is a fretter, and no healer, without it be medled with some of these.

¶ To make brome salue.

¶ A medicyne to salue poore mennes sheepe, that thynke terre to costely: but I doubte not, but and ryche men knowe it, they wolde vse the same.

Take

TAke a ſhete ful of bzome croppes, leaues, bloſſomes, and all, and chop them very ſmal, and than ſethe them in a pan of .xx. gallons with rennynge water, tyll it begyn to waxe thycke lyke a gelly, than take two pounde of ſhepe ſuet molten, and a pottell of olde pyſſe, and as moche bzyne made with ſalte, and put all in to the ſayde panne, and ſtyzre it aboute, and than ſtreyne it thorowe an olde clothe, and putte it in to what veſſell ye wyll, and yf your ſhepe be newe clypped, make it luke warme, and than waſhe your ſhepe there with, with a ſponge oz a pece of an olde mantell, oz of faldynge, oz ſuche a ſofte cloth oz wull, foz ſpendynge to moche of your ſalue. And at all tymes of the yere after, ye may relent it, and nede require: and make wyde ſheydes in the woll of the ſhepe, and anoynt them with it, z it ſhal heale the ſcabbe, and kyll the ſhepe lyce, and it ſhall not hurte the woll in the ſale therof. And thoſe that be waſhen, wyll not take ſcabbe after (if they haue ſufficient meate) foz that is the beſte greaſe that is to a ſhepe, to greaſe hym in the mouthe with good meate: the whiche is alſo a greate ſauegarde to the ſhepe foz rottynge, excepte there come myldewes, foz he wyll choſe the beſte, if he haue

plenty

plentye. And he that hath but a fewe ſhepe moderate this medicyne accordynge.

¶ If a ſhepe haue mathes.

If a ſhepe haue mathes, ye ſhall perceyue it by her bytynge, or fyſkynge, or ſhakyng of her tayle, and mooſte commonlye it is moyſt and wete: and if it be nyghe vnto the tayle, it is ofte tymes grene, and fyled with his dounge: and than the ſhepeherde muſte take a payre of ſheres, and clyppe awaye the wolle bare to the ſkynne, and take a handfull of drye moldes, and caſt the moldes therupon to drye vp the wete, and than wype the mulldes away, and laye terre there as the mathes were, and a lyttell farther. And thus loke theym euery daye, and mende theym, if they haue nede.

¶ Blyndenes of ſhepe, and other dyſeaſes, and remedies therfore.

There be ſome ſhepe that wyll be blynd a ſeaſon, and yet mende agayn. And if thou put a lytel terre in his eye, he will mende the rather. There be dyuers waters, & other medicyns, that wolde mende hym, but this

this is mooste common medicyne that ſhepe herdes vſe.

¶ The wozme in the ſhepes fote, and helpe therfoze

There be some ſhepe, that hath a wozme in his foote, that maketh hym halte. Take that ſhepe, and loke betweyne his cleſe, and there is a lyttell hole, as mocke as a greatte pynnes heed, and therin groweth fyue oz ſyxe blacke heares, lyke an inche long and moze, take a ſharpe poynted knyfe, and ſlytte the ſkynne a quarter of an inche long aboue the hole and as mocke benethe, and put thy one hande in the holowe of the fote, vnder the hynder cleſe, and ſet thy thombe aboue almooſte at the ſlytte, and thruſte thy fyngers vndereth forward, and with thy other hand, take the blacke heares by the ende, oz with thy knyues poynte, and pull the heares a lyttell and a lyttell, and thruſte after thy other hande, with thy fynger and thy thombe, and there wyll come oute a wozme lyke a pece of fleſhe, nygh as mocke as a lyttel fynger. And whan it is out, put a lyttel tarre into the hole, and it wyll be ſhortely hole.

The

¶ The blode, and remedy if one come betyme.



There is a sickne amōg shepe, and is called the bloude, that shepe, that hath that, wil dye sodeinly, and er he dye, he wil stande still, and hange downe the heed, & other while quake. If the shepeherde can espye hym, let him take and rubbe hym about the heed, & specyally about his eares, and vnder his eyen, & with a knyfe cut of his eares in the middes, & also let hym blode in a veyne vnder his eien: and if he blede wel, he is lyke to lyue, & if he blede not, than kil him, and saue his flesshe. for if he dye by hym selfe, the flesshe is lofte, and the skyn wyll be ferre ruddyer, lyke blode, more than an other skynne shall be. And it taketh moofte commonly the fatteft and beft lykynge.

¶ The pockes, and remedy therfore.

The pockes appere vppon the skyn, and are lyke reed pympkes, as brode as a farthynge, and therof wyll dye many. And the remedy therfore is, to handle all thy shepe, and to loke on euery parte of theyr bodyes: and as many as ye fynde taken therwith,

with, put them in fresshe newe grasse, and kepe them fro theyr felowes, and to loke thy flocke ofte, and drawe theym as they nede. And if it be in sommer tyme, that there be no frosse, than washe them. Howe be it some shepeherdes haue other medycines.

¶ The wode euyll, and remedy therfore.

There is a sickenes among shepe, and is called the wode euyll, and that cometh in the sprynge of the yere, and taketh them mosse commonly in the legges, or in the necke, and maketh them to halt, and to holde theyr necke awry. And the moosse parte that haue that sicknes, wyl dye shortely in a day or two. The best remedy is, to washe theym a lyttell, and to chaunge theyr grounde, and to bryng them to lowe ground and fresshe grasse. And that sycknes is mosse commonly on hyly grounde, ley grounde, and ferny grounde. And some men vse to let them bloudde vnder the eye in a vaine for the same cause.

¶ To washe shepe.

In June is tyme to shere shepe, and er they be shorne, they musse be verye well washen, the whiche shall be to the owner great

greate profyte in the sale of his wolle, and also to the clothe maker. But yet beware, that thou put not to many shepe in a penne at one tyme, neyther at the washing, nor at the shearyng, for feare of murtheryng or ouer pressyng of their felowes, and that none go awaye, tyll he be cleane washen. and se that they, that hold the shepe, by the heed in the water, holde his heed hye ynoughe for drowenynge.

¶ To shere shepe.

TAke hede of the sherers, for touchynge the shepe with the sheres, and specialsly for pryckyng with the poynte of the sheres, and that the shepeherde be alway redy with his tarboxe to salue them. And se that they be welle marked, both eare marke, pitche marke, and radel marke, and let the wol be welle folden or wounden with a wolle wynder, that can good skylle therof, the whiche shal do moche good in the sale of the same.

¶ To drawe and seuer the badde shepe from the good.

WHan thou haste all shorne thy shepe, it is than best tyme to drawe them, and soo seuer theym in dyuers sortes, the shepe

ſhepe, that thou wylte fede by them ſelfe, the ewes by theym ſelfe, the ſhare hogges and theyues by them ſelfe, the lambes by theym ſelfe, wedders and the rammes by them ſelf, if thou haue ſoo many paſtures for them: for the byggeſt wyll beate the weikeſte with his heed. And of euery ſorte of ſhepe, it may fortune there be ſome, that like not and be weike, thoſe wolde be put in freſhe graſſe by theym ſelfe: and whan they be a lyttel mended, than ſet them, and ofte chaunge of graſſe ſhal mend all maner of cattell.

☞ what thynges rotteth ſhepe.

IT is neceſſary that a ſhepeherde ſhoulde knowe, what thynge rotteth ſhepe, that he myghte kepe theym the better. There is a graſſe called ſpere wort, and hath a longe narrowe leafe, lyke a ſpere heed, and it wyll growe a fote hygbe, and beareth a yelowe floure, as brode as a peny, and it groweth alwaye in lowe places, where the water is wſed to ſtande in wynter. An other graſſe is called peny graſſe, and groweth lowe by the erthe in a marſſhe grounde, and hath a leafe as brode as a peny of two pens, and neuer beareth floure. All maner of graſſe, that the

lande ſhoudde renneth ouer, is verye yll for ſhepe, bycauſe of the ſande and fylthe that ſticketh vppon it. All marreys groumde, and marſche groumde is yll for ſhepe. the graſſe that groweth vppon falowes is not good for ſhepe: for there is moche of it wede, and ofte tymes it commeth vppe by the rote, and that bryngeth erthe with it, and they eate both. &c. Mylde we graſſe is not good for ſhepe, and that ye ſhall knowe two wayes. One is by the leaues on the trees in the mornynge, and ſpecyally of okes, take the leaues, and putte thy tonge to them, and thou ſhalt fele like honny vppon them. And alſo there wyll be many kelles vppon the graſſe, and that cauſeth the mylde we. wherfore they may not well be let out of the folde, tyll the ſonne haue domynation to dryye them awaye. Alſo hunger rotte is the worſt rotte that can be, for there is neither good fleſſhe nor good ſkynne, and that cometh for lacke of meate, and ſo for hunger they eate ſuche as they can fynde: and ſo will not paſſure ſhepe, for they ſelden rot but with mylde wes, and than wyll they haue moch talowe and fleſſhe, and a good ſkyn. Alſo white ſnailes be yll for ſhepe in paſſures, and in falowes. There is an other rotte, whiche is called pelte rotte, and that commeth of greatte

wete

wete, specyally in woode countreyes, where they can not drye.

¶ To knowe a rotten shepe dyuers maner wayes, wherof some of them wyll not fayle.

TAke bothe your handes, and twyrle vpon his eye, and if he be ruddy, and haue reed stryndes, in the white of the eye, than he is sounde, and if the eye be white, lyke talowe, and the stryndes darke coloured, thanne he is rotten. And also take the shepe, and open the wolle on the syde, and yf the skynne be of ruddy colour and dryc, than is he sounde, and if it be pale coloured and watrye, thanne is he rotten. Also whanne ye haue opened the woll on the syde, take a lyttell of the woll bytwene thy synger and thy thombe, and pull it a lyttel and if it sticke faste, he is sounde, and if it comme syghtely of, he is rotten. Also whan thou haste kylde a shepe, his belly wyll be full of water, if he be sore rotten, and also the fatte of the flesshe, wyll be yelowe, if he be rotten. And also if thou cut the lyuer, therin wyll be lyttell quikens lyke stokes, and also the lyuer wyll be full of knottes and whyte blysters, yf he be

rotten. and alſo ſethe the lyuer, if he be rotten it wyll breke in peces, and if he be ſounde, it wyll holde together.

¶ To bye leane cattell.

These housbandes, if they ſhall well thryue, they muſte haue bothe kye, oxen, horſes, mares, and ponge cattell, and to rere and brede euery yere ſome calues, and foals, or els ſhall he be a byer. And yf thou ſhalte by oxen for the plough, ſe that they be ponge, and not gowty, nor broken of heare, neyther of tayle, nor of pyſell. And yf thou bye kye to the payle, ſe that they be ponge and good to myſke, and fede her calues wel. And if thou bye kye or oxen to feede, the ponger they be, the rather they wyll fede, but loke well, that the heare ſtare not, and that he lycke hym ſelfe, and be hooke mouthed, and want no tethe. And though he haue the goute and be broken, bothe of tayle and pyſell, yet wyll he fede. But the gouty oxe wyll not be dryuen ferre and ſe that he haue a brode rybbe, and a thycke hyde, and to be loſe ſkinned, that it ſtycke not harde nor ſtrepte to his rybbes, for than he wyll not fede.

To

¶ To bye fatte cattell.

If thou ſhalte bye fatte oxen or kye, handel them, and ſe that they be ſoft on the forecroppe, behynde the ſhulder, and vpon the hindermoſt rybbe, and vpon the huckbone, and the nache by the tayle. And ſe the oxe haue a greate codde, and the cowe great naupll, for than it ſhulde ſeme, that they ſhuld be well taloued. And take hede, where thou byeſte any leane cattel or fat, and of whom, and where it was bred. For if thou by out of a better grounde than thou haſte thy ſelfe, that cattell wyll not lyke with the. And alſo loke, that there be no maner of ſyckneſs amonge the cattell in that townesshyp or paſture that thou byeſt thy catel oute of. For if there be any murren or longe ſought, it is great ieoperdy: for a beaſt maye take ſyckneſs ten or. vii. dayes or more, ere it appere on hym.

¶ Dyuers ſyckneſſes of cattell, and remedies therfore, and fyrſt of murren.

And yf it fortune to fall murren amonge thy beaſtes, as god forbede, there be men ynough can helpe them. And it commeth of a rankneſs of bloudde, and

rotten. and alſo ſethe the lyuer, if he be rotten it wyll breke in peces, and if he be ſounde, it wyll holde together.

¶ To bye leane cattell.

These housbandes, if they ſhall well thryue, they muſte haue bothe kye, oxen, horſes, mares, and ponge cattell, and to rere and brede euery yere ſome calues, and foals, or els ſhall he be a byer. And yf thou ſhalte by oxen for the plough be, ſe that they be ponge, and not gowty, nor broken of heare, neyther of tayle, nor of pyſell. And yf thou bye kye to the payle, ſe that they be ponge and good to myſke, and fede her calues wel. And if thou bye kye or oxen to feede, the ponger they be, the rather they wyll fede, but loke well, that the heare ſtare not, and that he lycke hym ſelfe, and be hooke mouthed, and want no tethe. And though he haue the goute and be broken, bothe of tayle and pyſell, yet wyll he fede. But the gouty oxe wyll not be dryuen ferre and ſe that he haue a brode ryb, and a thycke hyde, and to be loſe ſkinned, that it ſtycke not harde nor ſtreyte to his ribbes, for than he wyll not fede.

To

¶ To bye fatte cattell.

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And yf it fortune to fall murren amonge thy beaſtes, as god forbede, there be men ynough can helpe them. And it commeth of a rankneſs of bloudde, and

appereth moſte commonly fyrſte in the heed: for his heed wyll ſwell, and his eyen waxe greate and ronne of water and frothe at the mouthe, and than he is paſte remedy, and wyll dye ſhortely, and wyll neuer eate after he be ſycke. Than flee hym, and make a depe pytte faſte by, there as he dyeth, and caſte hym in, and couer hym with erthe, that noo dogges maye come to the caryen. For as many beaſtes as feleth the ſmelle of that caryen, are lykely to be enfecte. and take the ſkynne, and haue it to the tanners to ſell, and bryng it not home, for perylle that may fal. And it is commonly vſed, and cometh of a greate charytie, to take the bare heed of the ſame beaſte, and put it vpon a longe pole, and ſet it in a hedge, faſte bounden to a ſtake, by the hygh waye ſyde, that euery man, that rydethe or goeth that waye, maye ſe and knowe by that ſigne, that there is ſycknes of cattell in the townes ſhyp. And the huſbandes holde an opynyon, that it ſhall the rather ceaſe. And whaume the beaſte is ſlaine, there as the murren dothe appere betwene the fleſſhe and the ſkynne, it wyll ryſe lyppe lyke a ielly and frothe an inche depe or more. And this is the remedy for the murren. Take a ſmalle curteyne corde, and bynde it harde aboute the beaſtes necke, and

that

that wyll cause the bloudde to come in to the necke, and on eyther syde of the necke there is a vayne that a man may fele with his fynger: and than take a bloud yzen, and set it streight vppon the vayne, and smyte hym bloudde on bothe sydes, and let hym blede the mountenaunce of a pynte oz nygbe it, and than take awaye the cozde, and it wyll staunche bleding. And thus serue all thy cattell, that be in that close oz pasture, and there shall no mo be sicke by goddes leue.

Longe sought, and remedy therfoze.

There is an nother maner of syckenesse among bestes, and it is called longe sought, and that sickenes wyl endure log, and ye shal per ceyue it by his hoystynge, he wyl stand moche, & eate but a littel, and waxe very bokowe & thin. And he wil hoyst .xx. times in an houre, and but fewe of them do mende. The best remedy is to kepe thy cattell in sondzye places, and as many as were in companye with that beast, that fyrst fell sycke, to let them a lyttel

bloude. And there be many men, that can ſeuer theym, and that is to cutte the dewlappe before, and there is a graſſe, that is called feitergraſſe, take that graſſe, and bruyſe it a lyttell in a morter, and thanne put therof as moche as an hennes egge in to the ſayd dewlappe, and ſe it fall not oute. Thus I haue ſeen vſed, and men haue thought it hath done good.

¶ Dewbolue, and the harde remedy therfore.

AN other dyſeaſe amonge beaſtes is called dewbolue, and that commeth, whan a hungry beaſte isput in a good paſture full of ranke graſſe, he wyll eate ſoo moche, that his ſydes wyll ſtande as hygh as his backe bone, and other whyle, the one ſyde more thanne the other, and but fewe of them wyll dye, but he maye not be dryuen haſtely, nor laboured, beinge ſo ſwollen, and the ſubſtaunce of it is but wynde: and therfore he wolde be ſoftly dryuen, and not ſytte downe. Howe be it I haue ſeen a manne take a knyfe, and thruſte hym thorowe the ſkynne and the fleſſhe two inches depe, or more, vi. inches or more from the ridge bone, that the wynde

wynde maye come out. For the wynde speth bytwene the flesse and the greate paunche.

Rysen vpon, and the remedy therfore.

An other dysease is called rysen vppon and no man can tell howe, nor wherof it cometh: but ye shall perceyue that by swellynge in the heed, and specyallye by the eyen, for they wyll ronne on water, and close his syghte, and wyll dye shortly within an houre or two, if he be not holpen. This is the cause of his dysease. There is a blysker rysen vnder the tounge, the whiche blysker must be slytte with a knyfe a crosse. When ye haue pulled out the tongue, rubbe the blysker well with salte, and take an hennes egge, and breake it in the beastes mouthe shell and all, and cast salte to it, and holde vp the bestes heed, that all maye be swalowed downe into the body. But the breakynge of the blysker is the great helpe, and dryue the beaste a lytell aboute, and this shall saue hym, by the helpe of Jesu.

The turne, and remedy therfore.

There be beastes that wyll turne about, whan they eate theyr meate, and wyll not fede, and is great ieoperdy for fallynge in pyttes, dyches, or waters: and it is bycause that there is a bladder in the forehed bytwene the brayne panne and the braynes, the whiche must be taken out, or els he shal ne uer mende, but dye at lengthe, and this is the remedy and the greatest cure that can be on a beaste. Take that beast, and cast him downe, and bynde his foure fete together, and with thy thombe, thruste the beast in the forehed, and where thou fyndest the softest place, there take a knyfe, and cut the skyn, three or foure inches on bothe sides bytwene the hornes, and as mocbe benethe towarde the nose, and slep it, and turne it vp, and pyn it faste with a pyn, and with a knyfe cut the brayne pan. ii. inches brode, and thre inches longe, but se the knyfe go no deper than the thycknes of the bone for perysshynge of the brayne, and take away the bone, and than shalt thou se a bladder full of water two inches longe and more, take that out, and hurte not the brayne, and thanne let downe the skynne, and sowe it faste there as it was before, and bynde a clothe two or thre folde vpon his forehed, to kepe it from colde and wete. x. or. xii. dayes. And thus haue I

seen

ſeen many mended. But if the beaſte be fatte, and any reaſonable meate vpon hym, it is beſt to kyll hym, for than there is but lyttell loſſe. And if the bladder be vnder the horne, it is paſt cure. A ſheepe wyll haue the turne as well as a beaſt, but I haue ſeen none mended.

☞ The warrybrede, and the remedy therfore.

There be beaſtes that wyll haue warrybredes in dyuers partes of theyr body and legges, and this is the remedy. Caſt hym downe, and bynde his foure fete together, and take a culture, or a payre of tonges, or ſuche an other yron, & take it glowing hote: and if it be a longe warrybrede, ſere it of harde by the body, and if it be in the beginninge, and be but flatte, than lay the hot yron vpon it, and ſere it to the bare ſkyn, and it wyll be hole for euer, be it horſe or beaſt.

☞ The foule, and the remedy therfore.

There be beſtes, that wyl haue the foule and that is betwene the cleeſe, ſometyme before, and ſome tyme behynde, and

and it wyll swell, and cause hym to halt, and this is the remedy Cast hym downe and bind his foure fete together, & take a rope of heare, or a hey rope, harde wrythen together, and put it betwene his cleese, and drawe the rope to and fro a good season, tyll he blede well, and than laye to it softe made terre, and binde a cloute aboute it, that noo myre nor grauell come betwene the clese: and put hym in a passture, or let hym stande styll in the house, and he wyll be shortly hole.

¶ The goute without remedy.

There be beastes, that wyll haue the goute, and moste commonly in the hynder fete, and it wyll cause them to halt, and go starkely. And I knewe neuer manne, that coulde helpe it, or fynde remedye therfore, but all onely to put hym in good grasse, and fede hym.

¶ To rere calues.

It is conuenient for a housbande to rere calues, and specyally those that come betwene Candelmasse and May, for that season he may spare mylke beste, and by that tyme

tyme the calfe ſhall be wayned, there wyll be graſſe ynoughe to put hym vnto. And at winter he wyll be bygge ynoughe to ſaue hym ſelfe amonge other beaſtes, with a lyttell fatnoure. And the damme of the calfe ſhall bull agayne, and bryngе an other by the ſame time of the yere: and if thou ſhalt tary, tyll after May, the calfe wolde be weyke in wynter, and the damme wolde not bull agayne: but ofte tyme go barcyn. And if thou ſhalte rere a calfe, that commeth after Myghelmaſſe, it wyll be coſtly to kepe the calfe all the wynter ſeaſon at hey, and the damme at harde meate in the houſe, as they vſe in the playne champyon countrey. And a cowe ſhall gyue moze mylke with a lyttell graſſe and ſtrawe, kyenge without in a cloſe, thame ſhe ſhall doo with hey and ſtrawe, kyenge in an houſe. for the harde meate dryeth vp the mylke. But he that hath no paſture, muſte do as he may. but yet is it better to the houſbande, to ſell thoſe calues, than to rere them, bycauſe of the coſt, and alſo for the profytte of the mylke to his houſe, and the rather the cowe wyll take the bull. If the huſbande go with an oxe plough, it is conuenient, that he rere two oxe calues, and two cowe calues at the leaſt, to vpholde his ſtocke, and if he maye do moo, it wyll be

moze

moze pzofyte. And it is better, to wayne thy calues at grasse befoze. And that man, that maye haue a pasture foz his kye, and an other foz his calues, and water in them both, maye rere and bzede good beastes with lyghte coste. And if thou waine thy calues with hey, it wyll make them haue great bellyes, and the rather they wyll rotte, whan they come to grasse, and in wynter they wolde be put in a house by them selfe, and gyuen hey on the nyghtes, and put in a good pasture on the day, and they shal be mocke better to handell, whan they shal be kye oz oxen.

☞ To gelde calues.

IT is tyme to gelde his oxen calues in the olde of the mone, whan they be. x. oz. xx. dayes olde, foz than it is leaste ieoperdye, and the oxe shall be the moze hyer, and the lenger of body, and the lẽger hozned: and that maye be well pzouyd, to take two oxe calues, bothe of one kynde, of one makynge, and both of one age, gelde one of them, and let the other goo fozthe and be a bull, and put theym bothe in one pasture, tyll they be foure oz fyue yere olde: and than shalt ye se the oxe calfe, ferre greatter euery waye, than the bull. there

is no

is noo cause, but the geldynge. and yf thou gelde them not, tyll they be a yere olde, there is moze ieopardye, he shall be lesse of bodye, and shorte horned.

Horses and mares to drawe.

A husbande maye not be withoute horses and mares, or bothe, and specially if he go with a horse plought he muste haue both his horses to drawe, and his mares to bryngе coltes, to vpholde his stocke, and yet at manye tymes they maye drawe well, if they be well handled. But they maye not beare sackes, nor be rydden vppon noo iourneys, whan they be with foole, and specyally whanne they haue gone with foole .vv. or .vvi. wekes, for than is the greatteste ieopardy. For yf she be rydden vppon, and sette vp hotte, or tourned out, and take cold; she will caste her foole, the whiche wolde be a greatte losse to the housbande. For she wyll labour, and beare whan she hath fooled, and drawe whan she is with foole, as well as the horse. It is conuenient for the husbande to knowe, whanne his mare wolde be horsed. It is the

common

common ſayenge, that ſhe wyll take the hoꝛſe within. iy. oꝛ. y. dayes, neyte after that ſhe hath fooled: but that ſaying J holde not with, foꝛ and ſhe ſo do, ſhe wyll not holde therto, foꝛ the hoꝛſe dothe dꝛyue her to it. But. yy. days after, is tymely ynoughe to bꝛynge her to a hoꝛſe. foꝛ ſhe wyl not holde to it, excepte ſhe be kene of hoꝛſyng, and that ſhal ye knowe by her ſhap, foꝛ that wyll twyꝛle open, and cloſe agayne many tymes in an houre: and than bꝛynge her to a hoꝛſe, and let her be with hym a day oꝛ a nyght, and that is ſuffycyent. Foꝛ it is better, to kepe the hoꝛſe frome the mares, than to go with them, foꝛ dyuers cauſes, and ſpecyally he ſhall be moꝛe luſty, and the moo hoꝛſe coltes ſhall he gete. But he that hath very many mares, maye not alway attende them, but let them go to gether, and take as god ſendes it. Some men holde an opinion, that if the hoꝛſe be put to the mare in the begynnynge of the moone, after it be ꝛyme, he ſhall gete a hoꝛſe foole. And ſome men ſaye the contrary: that if he be putte to the mare in the olde of the mone, he ſhoulde gete hoꝛſe fooles. And J ſaye, it maketh noo matter, whether: foꝛ this cauſe J haue pꝛoued. J haue my ſelfe. lx. mares and moꝛe, able to beare the hoꝛſe, and from Maye daye

vnto

vnto sayncte Barthylmewes daye. J haue. v. or. vi. horses goynge with theym bothe days and nyghte, and at the foolynge tyme J haue vpon one daye a horse fole, and on the neyte day, or secounde, a mare fole, and on the thirde or fourth day next after, a horse fole agayne, and soo euery weke of bothe sortes, and by theyr opynyon or reason, J shulde haue. xiiii. dayes together horse fooles, and other. xiiii. dayes together mare fokes. And me semethe, that those men, that holde that opinyon, speke sophystycallye, that if soo be, they layde any wagers thervppon, that they shoulde bothe wynne in theyr owne conceyte by this reason. whether it were getie in the newe of the mone or in the olde of the mone, it is a horse foole, bycause a horse gate it, though it be a felly fole and it is a mare fole, bycause a mare fooled it, thoughe it be a horse colte. And so (Diuersis respectibus) theyr opynions maye be trewe, But of one thynge J am certayne, that some one horse wyll getie more horse fooles, than other horse wyll doo. and lyke wyse, a mare wyll beare moo mare fookes than some other mare wyll do, thoughe they be horsed bothe with one horse. We semeth there is no reason why, but the lustynes of the nature of bothe partes, whether of them, shall haue the do-

mination. But and ye haue mares of dyuers colours, than do as I do, seuer them in diuers parcels, and put to your white mares, a grey horse, or a whyte horse, that hath noo whyte rathe in the forehead, and to your grey mares a white horse, so that he be not al white skynned aboute the mouthe. And to your mares of colour, that haue no white vpon them, a coloured horse, that hath moth white on hym, and to your coloured mares of mayne whyte, a horse of colour of mayn whyte. And thus shal ye haue well coloured coltes. It maketh noo mater, of what colour the horse be, soo he be neyther whyte nor grey. For if ye put a whyte horse to a coloured mare, she shall haue moste comonly a sandy colte, lyke an yzen grey, neyther lyke syre nor damme. Howe be it I haue seen and knowen many mares, that wyl haue theyr colte lyke the horse that gate it, the whiche is agaynste kynde of mares, for a manne maye rather gette one good horse, than many good mares.

☞ The losse of a lambe, a calfe, or a foole.

IT is lesse hurte to a man, to haue his cowe caste her calfe, than an ewe to caste her lambe. For the calfe wyll souche as moche mylke

mylke, er it be able to kyll, as it is worthe, and of the ewe commeth noo profytte of the mylke, but the lambe. Howe be it they vse in some places to mylke theyr ewes, whan they haue wayned theyr lambes: but that is great hurte to the ewes, and wyll cause them, that they wyll not take the ramme at the tyme of the yere for pouertye, but goo barreyne. And if a mare caste her foole, that is thyrse soo great a losse, for if that foole be commen of good brede, as it is necessary euery man to prouyde, for as moche costes and charges hath a badde mare as a good, in shorte space the foole, with good keppynge, maye be solde for as moche money as wolde bye many calues and lambes.

What cattell shulde go to gether in one pasture.

Beastes alone, nor horses aloone, nor shepe alone, excepte it be shepe vppon a verye hygge groumde, wyll not eate a pasture euen, but leaue many tuftes and hygh grasse in dyuers places, excepte it be ouer layde with cattell. Wherfore knowe that horses and beastes wyll agree well in oone pasture, for there is some maner of grasse, that

or horse wyll eate, and the beast wyl not eate, as the fytches, flasshes, and lowe places, and all the holowe bunnes and pypes that growe therin. But horses and shepe wyll not so well agree, excepte it be shepe to fede, for a shepe wyll go on a bare pasture, and wyll eate the sweteste grasse: and soo wyll a horse, but he wolde haue it lenger. Howe be it he wyll eate as nyghe the erthe as a shepe, but he can not so sone fyll his belly. To an hundred beastes ye maye put. xx. horses, if it be lowe ground, and if there be grasse ynoughe, put in an hundred shepe, and so after the rate, be the pasture moze or lesse. And after this maner they may fede and eate the close euen, and leue but fewe tuftes. And if it be an hyghe grounde, put in moo shepe, and lesse bestes and horses. Welch kye, and drangbt oxen, wyll eate a close moche barer than as many fatte kye and oxen. And a melche cowe may haue to moch meate: for if she waxe fatte, she wyll the rather take the bull, and gyue lesse mylke. For the fatnes stoppeth the poores and the vaines, that shuld bryngе the mylke to the pappes And therfore meane grasse is beste to kepe her in a meane estate. And if a cowe be fatte, whan she shall calue, than is there great ieoperdy in her, and the calfe shall be the lesse: but ye can not gyue

your

your draught oxe to moche meate, excepte it be the aftermath, of a late mowen medowe. for that wyll cause hym to haue the gyrre, and than he maye not well laboure. And there be to moche grasse in a close, the cattel shall fede the worse, for a good bytte to the erthe is sufficyente. for if it be longe, the beaste wyll byte of the toppe and no moze, for that is sweetest, and the other lyeth styll vppon the groumde, and rotteth, and no beaste wyll eate it but horse in wynter, but these beastes, horses and shepe, maye not be fodered to gether in wynter, for thanne they wolde be seuered: for eke the beastes with theyr hornes, wyll put bothe the horses and the shepe, and gore them in theyr bellyes. And it is necessarye to make standynge cratches, to caste theyr fodder in, and the staues set nyghe ynough togyther, for pullynge theyr fodder to hastely out, for shedynge. And if it be layde vppon the erthe, the fourthe parte therof wyll be loste: and if ye laye it vpon the erthe, laye it euerye tyme in a newe place, for the olde wyll marre the newe.

¶ The properties of horses.

Thou grasyer, that mayst fortune to be of myne oppynyon or condytion, to loue horses and yonge coltes or foles, to go amonge thy cattel, take hede, that thou be not begyled, as I haue ben an hundred tymes and more. And first thou shalt knowe, that a good horse hath. liiii. propertyes, that is to say. ii. of a man. ii of a bauson or a badger. iiii. of a lyon. iy. of an oxe. iy. of a hare. iy. of a foxe. iy. of an asse, and. y. of a woman.

¶ The two properties, that a horse hath of a man.

¶ The fyrste is, to haue a proude harte, and the seconde is, to be bolde and hardy.

The. ii. propertyes of a bauson.

¶ The fyrste is, to haue a whyte rase or a balk in the foreheed, the seconde, to haue a whyte fote.

The. iiii. properties of a lyon.

¶ The fyrste is, to haue a brode breste, the seconde, to be styffe docked, the thyrde, to be wykde in countenaunce, the fourthe, to haue foure good legges.

The. iy. propertyes of an oxe.

The

¶The fyrſte is, to be brode rybbed, the. ii. to be lowe brawned, the thyrde, to be ſhorte paſturned, the. iiii, to haue greatte ſenewes, the fyfte, to be wyde betwene the chaules, the ſyxte is, to haue great noſethyrlles, the. vii. to be bygge on the chyn, the. viii. to be fatte and well fedde, the. ix. to be vprygbte ſtandynge.

¶The. ix. properties of an hare.

¶The fyrſte is ſtyffe eared, the ſeconde, to haue greate eyen, the thyrde, rounde eyen, the fourthe, to haue a leane heed, the. v. to haue leane knees, the ſyxte, to be wyght on foote, the. vii. to turne vpon a lyttell gromnde, the viii. to haue ſhorte buttockes, the. ix. to haue two good fyllettes

¶The. ix. properties of a foxe.

¶The fyrſte is, to be pyrcke eared, the ſeconde, to be lyttell eared, the thyrde, to be roundc ſyded, the fourthe, to be ſyde tayled, the fyfte, to be ſhorte legged, the ſyxte, to be blacke legged, the. vii to be ſhorte trottynge, the. viii. to be well coloured, the. ix. to haue a lyttell heed.

¶The. ix. properties of an aſſe.

The

¶ The fyrſte is to be ſmall mouthed, the ſeconde, to be longe rayned, the. iii. to be thyncreſſed, the fourthe, to be ſtreyght backed, the fyfth, to haue ſmall ſtones, the ſyxte, to be lathe legged, the. vii. to be rounde foted, the eyght, to be holowe foted, the. ix. to haue a toughe houe.

¶ The .x. properties of a woman.

¶ The fyrſt is, to be mery of chere, the ſeconde, to be well paced, the thyrde, to haue a brode forehed, the fourth, to haue brode buttockes, the fyfthe, to be harde of warde, the ſyxte, to be eaſye to lepe vppon, the. vii. to be good at a longe iourneye. the. viii. to be well ſturrynge vnder a man, the. ix. to be alwaye beſye with the mouthe, the tenth, euer to be chowynge on the brydell.

¶ It myght fortune I coude ſhewe as many defautes of horſes, as here be good properties, but than I ſhulde breake my promyſe, that I made at Grombalde brydge, the firſt tyme I wente to Ryppon for to bye coltes. But it is to ſuppoſe, that if a horſe want any of theſe good propertyes, that he ſhulde haue a defaute in the ſame place. And this is ſuffycient for this tyme.

The

¶ The diseases and sorance of horses.

NOwe it is to be knowen, the sorraunce and dyseases of horses, & in what partes of theyr bodyes they be, that a man maye the rather perceyue them. And howe be it, that it may be against my profyt, yet I will shewe you suche as cometh to my mynde.

The lampas.

¶ In the mouthe is the lampas, & is a thicke skyn full of bloude, hangynge ouer his tethe aboue, that he may not eate.

The barbes.

¶ The barbes be lyttell pappes in a horse mouth, and lette hym to byte: these two be sone holpen.

Mournynge of the tonge.

¶ Mournynge of the tonge is an yll dysease, and harde to be cured.

Pursy.

¶ Pursy is a disease in an horses bodye, and maketh hym to blowe short, and appereth at his nosethrilles, and commeth of colde, and may be well mended.

Broken wynded.

¶ Broken wynded is an yll dysease, and cometh of rennynge or ry dynge ouer moche.

and ſpecially ſhortely after he is watred, and appereth at his noſethyrll, at his flanke, and alſo at his tuell, and wyll not be mended, and wyll moche blowe and coughe, if he be ſore chafed, and it wyl leaſte appere, whan he is at graſſe.

Glaunders.

¶ Glaunders is a diſeaſe, that may be mended, and commeth of a heate, and a ſodeyne colde, and appereth at his noſethyrlles, and betwene his chall bones.

Mournynge on the chyne.

¶ Mournynge on the chyne is a dyſeaſe incurable, and it appereth at his noſethyrll lyke oke water. A glaunder, whan it breaketh, is lyke matter. Broken wynded, and purſyfnes, is but ſhorte blowynge.

Stranguellyon.

¶ Stranguellyon is a lyght dyſeaſe to cure, and a horſe wyl be very ſore ſycke therof, and cometh of a chafynge hote, that he ſwete, and after it wyll ryſe and ſwell in dyuers places of his body, as moche as a mannes fyſte, and wyll breake by it ſelfe, if it be kepte warme, or els is there ieoperdy.

The hawe.

¶ The hawe is a ſorance in a horſe eye, and is lyke a griſtell, and maye well be cutte oute,

or els

or eles it wyll haue out his eye, and that horse that hath one, hath commonly two.

Blyndnes.

¶ A horse wyll waxe blynde with laboure, and that maye be cured betyme.

Hiues.

¶ The hiues is a sorance vnder a horse ere, betwene the ouer ende of the chall bones and the necke, and are rounde knottes betwene the skyn and the flesshe lyke kennes bakes, and if they be not kilde, they wyl waxe quicke, and eate the rotes of the horse eares, and kil hym.

The cordes.

¶ The cordes is a thynge that wyll make a horse to stumble, and ofte to fall, and appereth before the forther legges of the body of the horse, and may well be cured in ii places, and there be but fewe horses, but they haue parte ther of.

The farcyon.

¶ The farcyon is an yll sorannce, and maye well be cured in the begynnynge, and wyll appere in dyuers places of his bodye, and there wyll ryse pymples as moche as halfe a walnutshell, and they wyll folowe a veyne, and wyll breake by it selfe. And as manye horses as do playe with him, that is sore, and gnappe of the matter that remeth out of the sore,

ſore, ſhall haue the ſame ſorance within a mo-neth after, and therfore kepe the ſycke frome the hole. And if that ſorance be not cured be-tyme, he wyll dye of it.

A malander.

¶ A malander is an yll ſorance, and may wel be cured for a tyme, but with yll keping it wyl comme agayne, and appereth on the forther legges, in the bendynge of the knee behynde, and is like a ſcabbe or a ſkal: and ſome horſes wyll haue two vpon a legge, within an inche together, and they wyl make a horſe to ſtum-ble, and other whyle to fall.

A ſelander.

¶ A ſelander is in the bendynge of the legge behynde, lyke as the malander is in the ben-dynge of the legge before, and is lyke a ma-lander, and may be well cured.

A ſerewe.

¶ A ſerewe is an yll ſoraunce, and is lyke a ſplent, but it is a lyttell longer and more, and lyeth vppe to the knee on the inner ſyde. And ſome horſes haue a thrroughe serewe on bothe ſydes of the legge, and that horſe muſt nedes ſtumble and fall, and harde it is to be cured.

A ſplent.

¶ A ſplent is the leaſte ſoraunce that is, that alwaye contynneth excepte lampas. And

many

many men take vpon them to mende it, and do payre it.

A ryngbone.

¶A ryngbone is an yll ſorraunce, and appereth before on the foote, aboue the hone, as well before as behynde, and wyll be ſwollen three inches brode, and a quarter of an inche or more of heyghte, and the heare wyll ſtare and waue thyn, and wyll make hym to halte, and is yll to cure, if it growe longe.

wyndgalles.

¶wyndgalles is a lyghte ſorance, and commeth of great labour, and appereth on eyther ſyde of the ioynte aboue the fetelockes, as wel before as behynde, and is a lyttell ſwollen with wynde.

Morfounde.

¶Morfounde is an yll ſorance, and cometh of rydynge faſte tyll he ſwete, and than ſette vp ſodeynely in a colde place, without lytter, and take cold on his fete, and ſpecially before, and appereth vnder the hone in the hert of the fote, for it wyll growe downe, and waxe whyte, and cromely lyke a pomis. And alſo wyl appere by proceſſe by the wrynckes on the houe, and the houe before wyll be thycker, and more bryckle, than and he had not benne morfounde, nor he ſhall neuer trede ſo boldly

vpon

vpon the harde stones, as he dydde before, nor wyll not be able to beare a man a quarter of a yere or more, and with good paryng and shoynge, as he oughte to be, he wyll do good seruyce,

The coltes euyll.

¶ Coltes euyl is an yll disease, and commeth of rankes of nature and bloudde, and appereth in his foote, for there wyl be swel great, and wyll not be harde, and soone cured in the begynnynge.

The bottes.

¶ The bottes is an yll dysease, and they lye in a horse mawe, and they be an inche long white coloured, and a reed heed, and as moche as a fyngers ende, & they be quycke, and stycke faste in the mawe syde, it appereth by stampynge of the horse, or tomblynge, and in the beginninge there is remedy ynough, and if they be not cured betyme, they wyll eate thorowe his mawe, and kyll hym.

The wormes.

¶ The wormes is a lyght dysease, and they lye in the greatte paunche, in the belye of the horse, and they are shynynge, of colour lyke a snake, sype inches in lengthe, greate in the myddes, and sharpe at bothe endes, and as moche as a spyndel, and wyll sone be kylde.

Affreyd.

Affreyd.

¶Affreyd is an yll diſeaſe, and commethe of great labour and rydynge faſte with a contynnall ſweate, and thanne ſodeynly to take a great colde, his legges wyll be ſtyffe, and his ſkyn wyll ſtycke faſt to his ſydes, and may be well cured.

Mauylgall.

¶Mauylgall is a ſorraunce, hurte with a ſadde, or with a buckle of a croper, or ſuche other, in the myddes of the backe, and maye be lyghtely cured.

A ſpauen.

¶A ſpauen is an yll ſorance, wherupon he wyll halte, and ſpecyally in the begynnynge, and appereth on the hynder legges within, and agaynſte the ioynte, and it wyll be a lyttell ſwoken and harde. And ſome horſes haue throughe ſpauen, and appereth bothe within and without, and thoſe be yll to be cured.

A courbe.

¶A courbe is an yll ſorance, and maketh a horſe to halte ſore, and appereth vppon the hynder legges ſtreyght behynde, vnder the cambrell place, and a lyttell benethe the ſpauen, and wyll be ſwollen, and yll to cure, if it growe longe vpon hym.

The

The stringe halte.

¶ The stryng halte is an yll disease, and maketh him to twytche vp his legge sodeynly, and maketh hym to halte, and cometh ofte with a colde, and doth not appere outwarde.

Enterfyre.

¶ Enterfyre. is a sorance, and cometh of yll spoynge, and appereth ofte both behynde and before, betweene the fete agaynst the fetelockes, there is no remedy but good sowynge.

Wyllettes.

¶ Wyllettes is an yll sorance, and appereth in the fetelockes behynde, & causeth the heare to sprede thre or foure inches of length, and a quarter of an inche in brede, lyke as it were bare and yll to cure, but it maye be perceiued, and specially in wynter tyme.

The peynes.

¶ The peynes is an yll sorannce, and appereth in the fetelockes, and wyl swel in wynter tyme, and oyse of water, and the heare wyll stare and be thyn, and yl to cure, but it wyl be seen in wynter.

Cratches.

¶ Cratches is a sorannce that wyll cause a horse to halte, and commeth of yll keppynge, and appereth in the pasturnes, lyke as the skyn were cut ouerthwarte, that a man maye

saye a

laye a white strawe, and it is sone cured.

Atteynt.

¶ Atteynt is a sorance, that commeth of an ouer rechynge, yf it be before, and if it be behynde, it is of the tredynge of an other horse, the whiche maye be soone cured.

Grauelynge.

¶ Grauelynge is a hurte, that wyll make a horse to halte, and commethe of grauell and lyttel stones, that goth in betwene the horgh and the herte of the fote, and is sone mended.

A cloyed.

¶ A cloyed is an hurte, that commeth of yll shoynge, whan a smyth dryueth a nayle in to the quycke, the which wyll make hym to halt, and is sone cured.

The scabbe.

¶ There is a disease amonge horses, that is called the scabbe, and it is a skorfe in dyuers places of his body. And it commeth of a pouertie and yll keppynge, and is most commonly amonge olde horses, and wyll dye therupon, and maye be well cured.

Lowsy.

¶ There be horses that wyll be lowsy, and it cometh of pouertie, colde, and yll keppynge, and it is moste commonly amonge ponge horses, and menne take lyttell hede vnto it, and

yet they wyll dye therupon, and it maye be soone cured.

Wartes.

¶ There is a defaute in a horse, that is neyther sorance, hurte, nor disease, and that is if a horse wante warte behynde, benethe the spauen place, for than he is noo chapmannes ware, if he be wylde, but if he be tame, and haue ben rydden vpon, than Caueat emptor, beware the byer, for the byer hath bothe his eyen to se, and his handes to handell. It is a sayenge, that suche a horse shoulde dye sodeynely, whan he hath lyued as many peres as the mone was dayes olde, at suche tyme as he was foled.

The sayinge of the frenche man.

¶ These be sorauce, hurtes, and dyseases, that be nowe comme to my mynde, and the frenche man sayethe, Mort de langue, et de eschine, sount maladyes saunce medicine. The mournynge of the tongue, and of the chyne, are diseases without remedy or medicyne. And ferther he sayethe, Gardes bien, que il soyt cler de vieu, Que tout trauayle ne soit perdue: Be wel ware, that he be clere of syghte, lest all thy trauayle or iourneye be lost or nyght. And bycause I am a horse master my selfe, I haue shewed you the sorauce

and

and dyseases of horses, to the entent that men shulde beware, & take good hede what horses they bye of me or of any other. Howe be it I saye to my customers, and those that bye any horses of me, and euer they wil trust any horse master or cosser, whyle they lyue, truste me.

¶ The diuersitie betwene a horse mayster, a cosser, and a horse leche.

A horse mayster is he, that bieth wylde horses, or coltes, and bredeth theym, and selleth theym agayne wylde, or breaketh parte of them, and maketh theym tame, and than selleth them. A cosser is he, that byeth all rydden horses, and selleth them agayne. The horse leche is he, that taketh vppon hym to cure and mende all maner of diseases and sorraunce that horses haue. And whan these three be mette, if ye hadde a potycarye to make the fourthe, ye myghte haue suche foure, that it were harde to truste the best of them. It were also conuenyent to shewe medicynes and remedyes for all these diseases and sorances, but it wolde be to longe a processe at this tyme, for it wolde be as moche as halfe this boke. And I haue not the perfyte connynge, nor the experyence, to shewe medycynes and remedyes for theym all.

And alſo the horſe leches wolde not be content therwith, for it myghte fortune to hurte or hynder theyr occupation.

¶ Of ſwyne.

NOwe thou huſbande, that haſte bothe horſes and mares, beaſtes, and ſhepe: It were neceſſary alſo, that thou haue bothe ſwyne and bees. for it is an olde ſayinge: he that hath bothe ſhepe, ſwyne, and bees ſlepe he, wake he, he maye thryue. And that ſayenge is, becauſe that they be thoſe thinges, that moſte profyt riſeth of in ſhorteſt ſpace, with leaſt coſte. ¶ Than ſe howe manye ſwyne thou art able to kepe, let them be bores and ſowes alle, and no hogges. And if thou be able to rere vi pigges a yere, than let two of them be bores, and foure of them ſowes, and ſo to contynue after the rate. For a bore will haue as lyttell keppynge as a hogge, and is moche better than a hogge, and more meate on hym and is redy at all tymes to eate in the wynter ſeaſon, and to be layde in ſouſe. And a lowe, er ſhe be able to kyl, ſhall bryng forth as many pygges or moo, as ſhe is worth, and her bodye is neuer the worſe, and wyll be as good baken as a hogge, and as lyttell keppynge

pynge, but at ſuche tyme as ſhe hath pygges. And if thy ſowe haue moo pygges than thou wilt rere, ſel them, or eate them, & rere thoſe pigges, that come about lenten time ſpecyally the begynnynge of ſomer, for they can not be rered in winter, for cold, without great coſte.

☞ Of bees.

Of bees is lyttell charge, but good attendaunce at the tyme that they ſhall caſt the ſwarme, it is conuenient, that the hyue be ſet in a garden, or an orchyarde, where as they maye be kepte from the northe wynde, and the mouthe of the hyue towarde the ſonne And in June and July, they do moſt commonlye caſte, and they wolde haue ſome lowe trees nyghe vnto them before the hyue that the ſwarme maye lyght vpon, and whan the ſwarme is knytte, take a hyue, and ſplente it within with thre or foure ſplentes, that the bees maye knytte theyr combes therto, and annoynte the ſplentes, and the ſydes of the hyue, with a lyttell honye. And if thou haue no honye, take ſwete creame, and than ſet a ſtole or a forme nyghe vnto the ſwarme, and laye a clene waſhen ſhete vppon the ſtole, and thanne holde the ſmalle ende of the hyue

downewarde, and shake the bees in to the hyue, and shortely sette it vppon the stole, and turne vppe the corners of the shete ouer the hyue, and to leue one place open, that the bees may come in and out: but thou mayst not fight nor stryue with theym for noo cause, and to laye nettyls vppon the bowes, where as they were knytte, to dryue them from that place, and soo watche them all that daye, that they go not away, and at nyght, whan al be goone vp into the hyue, take it away and set it where it shall stande, and take awaye thy shete, and haue claye tempered to laye aboute it vppon the borde or stone, where it shall stande, that noo wynde comme in, but the borde is better and warmer. And to leaue an hole open on the south syde, of three inches brode, and an inche of heyght, for the bees to come in and out. And than to make a couerynge of wheate strawe or rye strawe, to couer and house the hyue about, and set the hyue two fote or more from the erthe vpon stakes, soo that a mouse can not come to it, and also neyther beastes nor swyne. And if a swarme be casse late in the yere, they wolde be fedde with honnye in wynter, and layde vppon a thynne narowe borde, or a thynne sclatte or leade, put it into the hyue, and an other thynne borde wolde be

sof

ſet before euery hyues mouthe, that no winde come in, and to haue foure or fyue lyttell nyc= kes made on the nether ſyde, that a bee maye comme out, or go in, and ſo faſtened, that the wynde blowe it not downe, and to take it vp whan he wyll. And that hyue, that is fedde, to ſtoppe the mouthe cleane, that other bees come not in, for if they doo, they wyll fyghte, and kyll eche other. And beware, that noo waſpes come in to the hyue, for they wyll kyl the bees, and eate the honny. And alſo there is a bee called a drone, and ſhe is greatter than an other bee, and they wyll eate the hon= ny, and gather nothynge: and therfore they wolde be kylde, and it is a ſayenge, that ſhe hath loſte her ſtynge, and than ſhe wyl not la= bour as the other do.

¶ Howe to kepe beaſtes and other cattell.

If a houſbande ſhall kepe cattell well to his profytte, he muſte haue ſeuerall cloſes and paſtures to put his cattel in. the which wolde be well quickeſetted, dicked, & hedged, that he maye ſeuer the byggeſte cattell frome the weykeſte at his pleaſure, and ſpecyallye

in wynter tyme, whan they ſhall be fodered. And thoughe a man be but a farmer, and ſhall haue his farme xx yeres, it is leſſe coſte for hym, and more profyte to quyckeſet, dyche, and hedge, than to haue his cattell goo before the herdeman. For let the houſbande ſpende in thre yeeres as moche money as the keppynge of his beaſtes, ſwyne, and ſhepe, doth coſt him in iii yeres, than alwaye after, he ſhal haue all maner of cattell with the tenthe parte of the coſte, and the beaſtes ſhal lyke moche better. And by this reaſon. The herdeman wyll haue for euery beaſt. ii. d. a quarter, or there aboute: And the ſwyneherde wyll haue for euery ſwyne, i. d. at the leaſte. Than he muſt haue a ſhepeherde of his owne, or elles he ſhal neuer thryue. Than reken meate, drynke, and wages for his ſhepeherde, the herdmans hyre, and the ſwyneherdes hyre, theſe charges wyll double his rent or nygbe it, excepte his farme be aboue. xl. s. by yere. Nowe ſee what his charges be, in. iii. yeres, lette hym ware as moche money in quickeſettynge, dychynge, and bedgynge, and in thre yeres he ſhall be diſcharged for euermore, and moche of this labour he and his ſeruauntes maye do with theyr owne handes, and ſaue moche money. And than hath he euery fyrſde in ſeueralty,

uerallye. And by the assente of the lordes and the tenauntes, euery neyghbour may exchaunge landes with other. And than shall his farme be twyse so good in profytte to the tenaunte as it was before, and as moche lande kepte in tylthage, and than shall not the ryche man ouer eate the poore man with his cattell, and the fourth parte of heye and strawe shall serue his cattel better in a pasture, than. iiii. tymes soo moche wyll do in a house, and lesse attendaunce, and better the cattel shall lyke, and the chiefe sauegarde for corne bothe daye and nyghte that can be.

¶ To get settes and set them.

AND if thou haue pastures, thou muste nedes haue quyckesettynge, dychynge and plasshynge. Whan it is grene, and commeth to age, than gette thy quyckesettes in the woode countreye, and let theym be of whyte thorne and crabtree, for they be beste, holye and hasell be good. And if thou dwelle in the playne countrey, than mayste thou gete bothe asshe, oke, and elme, for those wyll encrease moche woode in shorte space. And set thy oke settes and the asshe. x. or. xii. fote a sonder, and cut them as thou dost thy other

ſettes, and couer theym ouer with thornes & lyttell, that ſhepe and cattell eate them not. And alſo wede them clene in mydſomer mone or ſoone after: for the wedes, if they ouer growe, wyll kyll the ſettes. But get no blacke thorne for nothynge, for th at wyll growe outwarde into the paſture, and doth moch hurte in the graſſe, and tearyng the woll of the ſhepe. It is good tyme to ſe quickeſettes, fro that tyme the leaues be fallen, vnto oure lady daye in lente, and thy ſandye grounde or grauell ſet fyrſte, than clay greunde, and than meane grounde, and the medowe or marreys grounde laſte, for the ſande, and grauell wyll dryye anone, and than the quyckeſet wyll take no rote, except it haue greate weate, for the muldes wyll lye loſe, if it be dyched in February or marche, and lyke wiſe clay grounde And make thy ſettes longe ynough, that they maye be ſet depe ynough in the erth, for than they wyll growe the better. And to ſtande halfe a foote and more aboue the erthe, that they maye ſprynge oute in many braunches. And than to take a lyne, and ſette it there as thou wylte haue thy hedge, and to make a trenche after thy lyne, and to pare awaye the graſſe there the quyckeſettes ſhal be ſet, and caſte it by, where the erthe of the dyche ſhall

lye,

kye, and dygge vp the muldes a ſpade graffe depe, and to put in thy ſettes, and dygge vp more molde, and laye vppon that ſet, and ſo peruſe, tyll thou haue ſet all thy ſettes, and let them lene towarde the dyche. And a foote from that make thy dyche. for if thou make it to nygbe thy ſettes, the water maye fortune to weare the grounde on that ſyde, and cauſe thy ſettes to fall downe

¶ To make a dyche.

¶ If thou make thy dyche foure foote brode, than wolde it be two foote and a halfe depe. And if it be. v. fote brode, than. iii. fote depe, and ſo accordynge, and if it be fyue fote brod, than it wolde be double ſette, and the rather it wolde fence it ſelfe, and the lower hedge wyll ſerue.

¶ To make a hedge.

Thou muſte gette the ſtakes of the harte of oke, for thoſe be beſt, crabtre, blacke thorne, and elloze be good. Reed wethy is beſte in marſſhe grounde, aſſhe, mapke, haſel, and whyte thorne wyl ſerue for a time. And ſet thy ſtakes within. ii. foote and a halfe toge-

together, excepte thou haue very good edderynge, and longe, to bynde with. And if it be double eddered, it is moch the better, and gret strength to the hedge, and moche lenger it wil last. And lay thy smalle trouse or thornes, that thou hedgeste withall, ouer thy quickesettes, that sheepe do not eate the spryngs nor buddes of thy settes. Let thy stakes be well dryuen, that the poynt take the hard erthe. And whan thou haste made thy hedge, and eddered it well, than take thy malle agayne, and dryue downe thy edderinges, and also thy stakes by and by. For with the wyndynge of the edderynges thou dooste leuse thy stakes, and therfore they muste nedes be dryuen newe, and hardened agayne, and the better the stake wil be dryuen, whan he is wel bounden.

¶ To plasshe or plecthe a hedge.

If the hedge be of .v. or .vii. yeres growing sythe it was first set, thanne take a sharpe hachet, or a handbylle, and cutte the settes in a playne place, nyghe vnto the erthe, the more hakue a sonder, and bende it downe towarde the erthe, and wrappe and wynde theym together, but alwaye se that the toppe

lye

lye hyer than the rote a good quantytie, for elles the ſappe wyll not renne in to the toppe kyndely, but in proceſſe, the toppe wyll dye, and than ſet a lyttel hedge on the backeſyde, and it ſhall nede noo more mendynge manye yeres after. And if the hedge be of. xx. xxiiii, or. xxx. yere of age, ſythe it was fyrſt ſette, than wynde in firſt al the nethermoſte bowes, and wynde them together, and than cutte the ſettes in a playne place, a lyttel from the erth, the more halfe a ſonder, and to lette it ſlaue downewarde, and not vpwarde, for dyuerſe cauſes: than wynde the bowes and braunches therof in to the hedge, and at euery two fote, or. iii. fote to leaue one ſet growyng not plaſſhed, and the toppe to be cut of foure fote hygh. or there aboute, to ſtande as a ſtake, if there be any ſuche, or els to ſet an other, and to wynd the other that be plecched about them. And if the bowes, wyll not lye playne in the hedge, than cut it the more halfe a ſonder, and bynd it to the hedge, and than ſhal he not nede for to mende the hedge, but in fewe places, xx. yeres after or more. And if the hedge be olde, and be great ſtubbes or trees, and thyn in the bottome, that beaſtes may go vnder, or betwene the trees: thanne take a ſharpe axe, and cutte the trees or ſtubbes, that growe a

fote

fote from the erthe, or there about, in a plaine place, within an inche or two inches of the side and let them slaue downward, as I sayd before, and let the toppe of the tree lye ouer the rote of an other tree, and to plethe downe the bowes of the same tree, to stoppe the holowe places. And if all the holowe and voyde places wyll not be fylled and stopped, than scoure the old dyche, and cast it vp newe, and to fyll with erthe al the voyde places. And if soo be these trees wyll not rethe in euery place, to make a sufficyent defence, than double quicke set it, & dighe it new in euery place, that is nede ful, & set a hedge therupon, and to ouerlay the settes, for eatynge of shepe or other cattel.

¶ To mende a hye waye.

ME semeth, it is neceffarye to shewe mine opinion, howe an hye way shulde be amended. And fyrste and principally, see that there be noo water standynge in the hye waye, but that it be alwaye currante and rennynge, nor haue none abydynge more in one place thanne in an other. And in somer, whan the water is dryed vp, than to get grauell, and to fyll vp euery lowe place, and to make theym euen, somewhat dyscen-

dynge

dynge or currante, one waye or other. and if there be noo grauell, nor stones to gette, yet fyll it vp with erthe in the begynnynge of somer, that it maye be well hardened with carpage and treadynge vppon, and it shall be well amended, if the water maye passe away from it, the whiche wolde be well consydered, and specially aboute London, where as they make moche more coste than nedeth, for there they dyche theyr hye wayes on bothe sydes, and fyll vp the holowe and lowe places with erthe, and than they caste and laye grauell a lofte. And whan a greatte rayne or water commeth, and synketh thorowe the grauell, and commeth to the erthe, than the erthe swelleth and bolneth, and waxeth softe, and with treadynge, and specyally with caryage, the grauell synketh, and gothe downewarde as his nature and kynde requyreth, and than it is in maner of a quycke sande, that harde it is for any thynge to goo ouer. But yf they wolde make no dyche in sommertyme, whan the water is dryed vp, that a man may se all the holowe and lowe places, than to cary grauel, and fyl it vp as hygh as the other knolles be, than wold it not bolne ne swell, nor be no quycke sande, and euery mā may go beside the hie way with theyr cariage at theyr pleasure.

And

And this me ſemeth is leſſe coſte, and lenger wyll laſt with a lyttell mendynge whan nede requyreth. Therfore me thynketh, yf this were well loked vpon, it ſhuld be bothe good and neceſſarye for that purpoſe: for ſoo haue I ſeen done in other places, where as I haue ben, &c.

¶ To remoue and ſet trees.

If thou wylte remoue and ſette trees, get as manye rotes with them as thou canſte, and breake them not, nor bryſe theym, by thy wyll. And if there be any rote broken and ſore bruſed, cut it of harde by, there as it is bruſed, with a ſharpe hatchet, elles that roote wyll dye. And if it be aſſhe, elme, or oke, cut of all the bowes cleane, and ſaue the toppe hole. For if thou make hym ryche of bowes, thou makeſte hym poore of thryfte, for two cauſes. The bowes cauſeth theym to ſhake with wynde, and to leuſe the rotes. Alſo he can not be ſoo cleane gete, but ſome of the rotes muſte nedes be cut, and than there wyll not come ſoo moche ſappe and moyſtenes to the bowes, as there dyd before. And if the tree be very longe, cut of the top, two or thre yardes. And if it be an apple tree, or peare

tree

tree, or ſuche other as beareth fruyte, than cut away all the water bowes, and the ſmall bowes, that the pryncipall bowes, may haue the more ſap. And if ye make a marke, which ſyde of the tree ſtandeth towarde the ſonne, that he may be ſet ſo agayne, it is ſoo muche the better.

¶ Trees to be ſet without rotes and growe.

There be trees wil be ſet without rotes, and growe well, and ſpryngе rotes of them ſelfe. And thoſe be dyuerſe apple trees, that haue knottes in the bowes, as caſſes, or wydes, and ſuche other, that wyll growe on ſlauynges, and lykewyſe popeler and wethy: and they muſt be cut cleane beſyde the tree, that they growe on, and the toppe cut cleane of. viii. or. x. fote of lengthe, and all the bowes betwene, and to be ſet a fote depe or more in the erthe, in good grounde. And ye ſhall vnderſtande, that there be foure maner of wethyes, that is to ſay, white wethye, blacke wethy, reed wethy, and oſperde wethy. whyte wethye wyll growe vppon dryе grounde, yf it be ſette in the begynnynge of wynter, and wyll not growe in marſſhe

grounde. blacke wethy wyll growe better on marſhe grounde, and redde wethy in lyke maner: and oſyerde wethy wyll growe beſte in water and moyſte grounde. And they be trees that wyll ſoone be nouryſſhed, and they wyll beare mochе woodde, and they wolde be cropped euery. xii or. viii yere, ozels they wyll dye, but they maye not be cropped in ſappe tyme, noz no tree els. And in many places, bothe the lozdes, freeholders, and tenauntes at wyll, ſette ſuche wethyes, and popelers, in marſhe grounde, to nouryſſhe wodde. ꝛc.

¶ To felle wodde foz houſholde, oz to ſelle.

If thou haue any woddes to felle, foz thy houſeholde to bzenne oz to ſelle, than felle the vnder wodde fyzſte in wynter, that thy cattell oz beaſtes maye eate and bzouſe the toppes, and to felle noo mozе on a daye but as mochе as the beaſtes wyll eate the ſame daye, oz on the mozowe after. And as ſoone as it is welle eaten oz bzouſed, thamme kydde it, and ſet them on the endes, and that wyll ſaue the bandes from rottynge, and they ſhall be the lyghter to carye, and the better wyll they

they brenne, and lie in lesse rowme. And whan thou shalt bryng them home to make a stacke of them, set the nethermoste course vpon the endes, and the seconde course flat vppon the syde, and the endes vpwarde, and the thyrde course flatte on the syde ouerthwart the other. And so to peruse them, tyll thou haue layd all vp. And whan thou shalte brenne them, take the ouermoste fyrste.

¶ To shrede, lop or croppe trees.

If thou haue any trees to shrede, loppe, or croppe for the fyre wodde, croppe them in wynter, that thy beastes maye eate the brouse, and the mosse of the bowes, and also the pues, And whanne they be brouſed and eaten, dresse the wodde, and bowe it clene, and cutte it at euery byghte, and rere the greatte wodde to the tree, and kydde the smal bowes, and set them on ende. And if thou shalte not haue sufficyent wodde, excepte thou heed thy trees, and cut of the toppes, than heed theym thre or foure fote aboue any tymber: and if it be noo tymbre tree, but a shaken tree, or a hedge rote full of knottes, thanne heed hym thrty foote byghe, or twenty at the leaste,

for ſoo ferre he wyll beare plentye of woode and bowes, and moche more, thanne if he were not heeded. For a tree hath a properte, to growe to a certayne heyght, and whan he commeth to that heyghte, he ſtandeth ſtyll, and groweth noo hyer, but in brede: and in concluſion, the toppe wyll dye and decreaſe, and the body thryue. And if a tree be heeded, and vſed to be lopped and cropped at euerye yii or. xvi. yeres ende, or there about, it wyll beare moche more woode, by proceſſe of time, than if it were not cropped, and moche more profyte to the owner.

Howe a man ſhulde ſhrede, loppe, or croppe trees.

IT is the comon gyſe, to begynne at the top of the tree, whan he ſhall be ſhred or croped, bycauſe eche bough ſhulde lye vppon other, whan they ſhall fal ſo that the weight of the bowes ſhall cauſe theym to be the rather cut downe. But that is not beſte, for that cauſeth the bowes to ſlaue downe the nether parte, and pulleth awaye the barke from the bodye of the tree, the whiche wyll cauſe the tree to be hokowe in that place in tyme commynge, and many tymes it ſhall hynder hym.

And

And therfore lette hym begynne at the nethermoste bought fyrste, and with a lyghte axe for an hande, to cut the bought on bothe sydes, a foote or two foote from the bodye of the tree. And specially cut it more on the nether syde, than on the ouer syde, soo that the bought fall not strayght downe, but turne on the syde, and than shall it not slaue nor breke no barke. And euery bought wil haue a newe heed, and beare moche more woode. and by thy wyll, without thou must nedes do it, crop not thy tree, nor specyally heed hym, whan the wynde standeth in the northe, or in the eest. And beware, that thou croppe hym not, nor heed hym (specially) in sappe tyme, for than wyll he dye within fewe yeres after, if it be an oke.

¶ To sell woode or tymber.

If thou haue any woode to selle, I aduyse the, retayle it thy selfe, if thou mayste attende vppon it: and if not, thanne to cause thy baylye, or somme other wyse or discrete man, to do it for the. And if it be small wode, to kydde it, and sel it by the hundredes, or by the thousandes. And if there be asshes in it, to sell the smalle asshes to cowpers for gar-

ges, and the gret asses to whele wrygghtes, and the meane asses to plowe wrigghtes, and the crabbe trees to mylkers, to make cogges, and ronges. And if there be any okes, bothe gret and smal, fel them, and pyl them, and sel the barke by it selfe, and than sorte the trees, the polles by them selfe, the myddel sworte by them selfe, and the greatest by them selfe, & than sel them by scores, or halfe scores, or. C. as thou maist, and to sel it hard by the erth, for i. fote next vnto the erth, is worthe. ii. fote in the top, and to cut thy tymber longe ynough, that thou leue no timber in the toppe. And to sell the toppes as they lye a greatte, or elles dresse them & sel the great wodde by it selfe, & the kyd wodde by it selfe, and to fal the vnder wode fyrst at any tyme betwene Martilmas and holyrode day And al the asses, bytwene Martylmasse and Candelmas, and all okes, as soone as they wyl pyl, vntyl May be done, and not after. Perauenture the greatest man hath not the beste prouisyon. And that is bycause the seruauntes wyll not enfourme hym these wayes, and also may fortune they wold bye suche woodes theym selfe, or be partener of the same, and to auyse his lorde to sel them. It is not conuenient, that the salesman, that selleth the wod, shuld be partener with the biet.

To

¶ To kepe ſprynge wodde.

IN the wynter before that thou wilt fel thy wodde, make a good and a ſure hedge, that no maner of cattel can get in. And as ſhortly as it is fallen, let it be caryed away, or the ſprynge come vp, for els the cattell, that doth cary the wodde, wyll eate the ſprynge: and whan the top is eaten, or broken, it is a great lette, hurte, and hynderaunce of the goodnes of the ſprynge, for than where it is eaten, it burges oute of many braunches, and not ſoo fayre as the fyrſt wolde haue ben. A parke is beſt kept, whan there is neyther man, dogge, nor foure foted beaſt therin, except dere. And ſo is a ſpryng beſte kepte, where there is neyther manne nor foure foted beaſtes within the hedge. But if there be moche graſſe, and thou were lothe to loſe it, than put in calues, newly wained and taken from theyr dammes, and alſo waynynge coltes, or horſes not paſte a yere of age: and let thy calues be taken away at Maye, the coltes may go lenger, for eating of any wodde. But there is ieoperdy bothe for calues, foles, and coltes, for tyckes, or for beinge lowſy, the whiche wyl kyl them, if they be not taken hede vnto. And vii yeres is the beſt, that it wil ſaue it ſelfe, but .x. yeres is beſt.

And than the vnder bowes wolde be cutte awaye, and made kydes therof, and the other wyll growe mocke the better and faster. And if the vnder bowes be not cutte awaye, they wyll dye, and than they be loste, and greate hurte to the spryngge, for they take awaye the sappe, that shoulde cause the spryngge to growe better.

Necessary thynges belongynge to graffynge.

IT is necessarye, profytable, and also a pleasure, to a housbande, to haue peares, wardens, and appples of dyuerse sortes. And also cherryes, fylberdes, bullyes, dampsons, plummes, walnuttes, and suche other. And therfore it is conuenyent, to lerne howe thau shalte graffe. Than it is to be knowen, what thynges thou must haue to graffe with all. Thou muste haue a graffynge sawe, the whiche wolde be very thynne, and thycke toothed, and bycause it is thynne, it wyll cut the narower kyrfe, and the cleaner for bruysynge of the barke. And therfore it is sette in a compasse pece of yren, syxe inches of, to make it styffe and bygge. thou muste haue also a graffynge knyfe, an inche brode, with a thycke

backe,

backe, to cleue the ſtocke with all. And alſo a mallet, to dryue the knyfe and thy wedge in to the tree: and a ſharpe knife, to pare the ſtockes heed, and an other ſharpe knyfe, to cutte the graffe cleane. And alſo thou muſte haue two wedges of harde wood, or ekes of yren, a longe ſmall one, for a ſmall ſtocke, and a broder, for a bygger ſtocke, to open the ſtocke, whan it is clouen and pared: and alſo good tough claye and moſſe, and alſo baſkes or pyllynge of wethy or elme, to bynde them with. ꝛc.

¶What fruite ſhuld be fyrſte graffed.

PEares and wardens wolde be graffed before any maner of apples, bycauſe the ſappe commeth ſooner and rather in to the peare tree and warden tree, thanne in to the apple treee. And after ſaynt Valentynes daye, it is tyme to graffe bothe peares and wardens, tyll Marche be comen, and thanne to graffe appels to our lady daye. And than graffe that that is gette of an olde appple tree fyrſte, for that wyll budde before the graffe get of a yonge apple tree late graffed. And a peare or a warden wolde be graffed in a yrre ſtocke, and if thou canſt get none, than

graffe it in a crabbe tree ſtocke, and it wyll do well. and ſome men graffe theym in a whyte thorne, and than it wyll be the more harder and ſtonye. And for all maner of appels, the crabtree ſtocke is beſte.

Howe to graffe.

Thou muſte get thy graffes of the fayreſt ſanſes, that thou canſte fynde on the tree, and ſee that it haue a good knotte or ioynte, and an euen. Than take thy ſawe, and ſawe in to thy cabbetree, in a fayre playne place, pare it euen with thy knyfe, and thanne cleaue the ſtocke with thy greatte knyfe and thy mallet, and ſet in a wedge, and open the ſtocke, accordynge to the thyckneſſe of thy graffe, thanne take thy ſmalle ſharpe knyfe, and cutte the graffe on bothe ſydes in the ioynte, but paſſe not the myddes therof for nothynge, and let the inner ſyde, that ſhall be ſet in to the ſtocke, be a lyttel thynner than the vtter ſyde, and the nether poynte of the graffe the thynner: than preſerre thy graffe in to the ſtocke, and if it go not cloſe, than cut the graffe or the ſtocke, tyll they cloſe cleane, that thou canſte not put the edge of thy knyfe

on neyther syde betwene the stocke and the graffe, and sette them so, that the toppes of the graffe bende a lyttell outewarde, and see that the wodde of the graffe be set mete with the wodde of the stocke, and the sappe of the stocke maye renne streyght and euen with the sappe of the graffe. for the barke of the graffe is neuer soo thicke as the barke of the stocke. And therfore thou mayste not sette the barkes mete on the vtter syde, but on the inner syde: than pull awaye thy wedge: and it wyl stand moche faster. Than take toughe cleye, lyke marley, and key it vppon the stocke heed, and with thy fynger laye it close vnto the graffe, and a lyttell vnder the heed, to kepe it moyst, and that no wynde come into the stocke at the cleauynge. Than take mosse, and laye therevpon, for chynynge of the claye: than take a baste of whyte wethy or elme, or halfe a bryer, and bynd the mosse, the clay, and the graffe together, but be well ware, that thou breake not thy graffe, neyther in the clayenge, nor in the byndynge, and thou muste set some thinge by the graffe, that crowes, nor byrdes do not lyght vpon thy graffe. for if they do, they wil breake hym. 26.

To

¶ To graffe bytwene the barke and the tree.

There is an other maner of graffinge than this and ſoner done, & ſoner to growe: but it is more ieoperdy for winde whan it begynneth to growe. Thou muſte ſawe thy ſtocke, and pare the heed therof, as thou diddeſt before, but cleue it not: than take thy graffe, and cut it in the ioynt to the mydes, and make the tenaunte therof halfe an inche longe, or a lyttell more, all on the one ſyde, and pare the barke awaye a lyttel at the poynt on the other ſyde. than thou muſte haue made redy a ponch of harde wood, with a ſlop and a tenaunte on the one ſyde, lyke to the tenaunte of the graffe. Than put the tenaunte of the ponche betwene the barke & the woode of the ſtocke, and pull it out agayne, and put in the graffe, and ſe that it ioyne cloſe, or elſe mende it. And this can not fayle, for now the ſappe cometh on euery ſyde, but it wyll ſpring ſoo faſte, that if it ſtande on playne grounde, the wynde is lykelye to blowe it beſyde the heed, for it hath no faſtnes in the wodde. And this is beſte remedy for blowynge of, to cutte or clyppe awaye ſomme of the nether mooſte leaues

leaues as they growe. And this is the beste waye to graffe, and specyally a greate tree: than claye it, and bynde it as thou dyddest the other. &c.

¶ To nourisshe all maner of stone fruite, and nuttes.

As for cherryes, dampsons, bullleys, plummes, and suche other, maye be sette of stones, and also of the scyences, growynge aboute the tree of the same, for they wyll sooneste beare. Fylberdes and walnuttes maye be set of the nuttes in a gardeyne, and after remoued and sette where he wyll. But whan they be remoued, they wolde be set vpon as good a grounde, or a better, or elles they wyll not lyke.

¶ A shorte informacion for a yonge gentylman, that entendeth to thryue.

I Aduyse hym to gette a copy of this presente boke, and to rede it frome the begynnynge to the endynge, wherby he maye perceyue the chappters and contentes of the same, and by reason of ofte redyng, he maye waxe perfyte, what shulde be doone at all seasons.

For

For I lerned two verſes at grammar ſcole, and they be theſe: Gutta cauat lapidem non vi, ſed ſepe cadendo: Sic homo fit ſapiens non vi, ſed ſepe legendo: A droppe of water perſeth a ſtoone, not al onely by his owne ſtrengthe, but by his often fallynge. Rygbte ſo a man ſhall be made wyſe, not all onely by hym ſelfe, but by his ofte redynge. And ſoo maye t his yonge gentylman, accordynge to the ſeaſon of the yere, rede to his ſeruaunte s what chappter he wyll. And alſo for any other maner of profyte conteyned in the ſame, the whiche is neceſſary for a yonge huſbande, that hath not the experyence of houſbandrye, nor other thynges conteyned in this preſente boke, to take a good remembraunce and credence therynto, for there is an olde ſayinge, but of what auctorytie I can not tell: Quod melior eſt practica ruſticorū, q̄ ſcięcia philoſophorum, It is better the practiue or knowlege of an huſband man well proued, than the ſcience or connynge of a philoſopher not proued, for there is nothynge touchyng huſbandry, and other profytes conteyned in this preſente booke, but I haue hadde the experyence therof, and proued the ſame. And ouer and beſide al this boke, I wil aduiſe him to ryſe betime in the morning, accordyng to the verſe be-

fore

fore spoke of. Sanat, sanctificat, et ditat surgere mane: And to go about his closes, pastures, fieldes, and specially by the hedges, & to haue in his purse a payre of tables, and whan he seeth any thing that wolde be amended, to wryte it in his tables: as if he fynde any horses, mares, beastes, shepe, swyne, or geese in his pastures, that be not his owne: And peraduenture thoughe they be his owne, he wolde not haue them to goo there, or to fynde a gap, or a sperde in his hedge, or any water standynge in his pastures vppon his grasse, wherby he maye take double hurte, bothe losse of his grasse, and rotting of his shepe and calues. And also of standynge water in his corne fieldes at the landes endes, or sydes, and howe he wold haue his landes plowed, donged, stirred or sowen And his corne weded or shorne or his cattell shifted out of one pasture into an other, and to loke what dychyng, quicksettyng, or plashing is necessary to be had, and to ouersee his shepherd, how he handleth and ordreth his shepe, and his seruantes howe they plowe and do theyr warkes, or if any gate be broken down, or want any staues, and go not lyghtly to open and tyne, and that it do not traise, and that the windes blowe it not open, with many mo necessary thynges that are to be loked vpon.

vpon. For a man alwaye wanderynge or goinge aboute somewhat, fyndeth or seeth that is amysse, and wolde be amended. And as soone as he seeth any suche defautes, than let hym take oute his tables, and wryte the defautes. And whan he commeth home to dyner, supper, or at nyght, than let hym call his bayly, or his heed seruaunte, and soo shewe hym the defautes, that they may be shortly amended. And whan it is amended, than let him put it out of his tables. For this vsed I to doo. v. or. xii. yeres and more. and thus let hym vse dayely, and in shorte space, he shall sette moche thynges in good order, but dayely it wyll haue mendynge. And yf he canne not wryte, lette hym nycke the defautes vppon a stycke, and to shewe his bayely, as I sayde before. Also take hede bothe erly and late, at all tymes, what maner of people resorte and comme to thy house, and the cause of theyr commynge, and specially if they bryng with them pytchers, cannes, tancardes, bottelles, bagges, walkettes, or busshell pokes. For if thy seruauntes be not true, they maye doo the great hurte, and them selfe lyttel auauntage. wherfore they wolde be well loked vopon. And he that hath. ii. true seruauntes, a man seruaunte, and an other a woman ser-

uaunt,

naunte, he hath a great treasure, for a trewe seruaunte wyll do iustly hym selfe, and if he se his felowes do amysse, he wyll byd them do no more so, for if they do, he wyll shewe his master therof: and if he do not this, he is not a trewe seruaunt.

¶ A lesson made in Englisshe Verses to teache a gentylmans seruant, to saye at euery tyme, whan he taketh his horse for hir remembraunce, that he shall not forget his gere in his inne behynde hym.

PHorse, dagger, cloke, nyght cap, kerchef, shoyng horne, boget, and shoes. Spere, make, hode, halter, sadelclothe, spores, hatte, with thy horse combe. Bowe, arrowes, sworde, bukler, horne, leisshe, gloues, stringe, and thy bracer. Penne, paper, inke, parchemente, reedwaxe, pommes, bokes, thou remember. Penknyfe, combe, thymble, nedle, threde, poynte, leste that thy gurthe breake. Wodkyn, knyfe, lynget, gyue thy horse meate, se he be showed well. Make mery, synge and thou can, take hede to thy gere, that thou lose none.

¶ A prologue for the wyues occupation.

NOwe thou husbande, that haste doone thy dylygence and labour, that longeth to an husbande, to get thy kyupnge, thy wyues, thy chyldzens, and thy seruauntes: yet are there other thynges, that muste nedes be done, or elles thou shalte not thzyue. For there is an olde common sayenge, that seldom doth the housbande thzyue, withoute the leue of his wyfe. By this sayenge it shoulde seme, that there be other occupations and labours, that be moste conuenient for the wyues to do. And howe be it that I haue not the experyence of al theyr occupations and warkes, as I haue of husbandzy, Yet a kyttell wyl I speke, what they ought to do, though I tel them nat howe they shulde doo, and exercyse theyr labours and occupations.

¶ A lesson for the wyfe.

BVt yet er I begynne to shewe the wyfe, what warkes she shall do, I wyll firste teche her a lesson of Salomon, as I did to her husbande a lesson of the philosopher, and that is, that she shulde not be ydle at noo tyme: for Salomon saythe, Ociosus non gaudebit cum electis in cęlo: sed lugebit in ęternum cum reprobis in inferno: That is to say, The ydle folke shall not ioye with the

chosen folkes in heuen, but they shall sorowe with the reproued and forsaken folkes in hell. And saynt Iherom saythe: Semper boni operis aliquid facito, vt te diabolus inueniat occupatum: Quia sicut in aqua stante generantur vermes: sic in homine ocioso generantur malę cogitationes: That is to say Alwaye be doinge of some good werkes, that the dyuell may fynde the euer occupied: for as in standynge water are engendred wormes, ryghte soo in an ydle body are engendred ydle thoughtes. Here mayste thou se, that of ydelnes commeth damnation, and of good warkes and labour cometh saluation. Nowe arte thou at thy lyberty, to chose whether waye thou wylt, wherin is a great diuersitie. And he is an vnhappy man or woman, that god hath giuen bothe wyt and reason, and putteth hym in chose, and wolle chose the worst parte. Nowe thou wyfe, I trust to shewe to the dyuers occupations, warkes, and laboures, that thou shalt not nede to be ydle no tyme of the yere.

Cwhat thynges the wyfe is bounden of ryght to do.

Fyrst and pryncypally the wyfe is bounde of ryghte to loue her housbande, aboue father and mother, and aboue all other

men. For our lorde ſaythe in his goſpell: Relinquet patrem et matrem, et adhęrebit vxori ſuę: A man ſhulde leue father and mother, and drawe to his wyfe: and the ſame wyfe a wyfe, ſhulde do to her huſbande. And are made by the vertue of the ſacrament of holy ſcripture, one fleſhe, one bloude, one body, and two ſoules. wherfore theyr hartes, theyr myndes, theyr warkes, and occupations, ſhulde be all one, neuer to ſeuer nor chaunge, durynge theyr naturall lyues, by any mannes acte or dede, as it is ſayde in the ſame goſpel. Quod deus coniunxit, homo non ſeparet: That thynge, that god hath ioyned to gether, noo man maye ſeuer nor departe, wherfore it is conuenyente, that they loue eche other, as effectually as they wolde doo theyr owne ſelfe. ꝛc.

¶ What warkes a wyfe ſhulde do in generall.

Firſt in a morynyng whan thou arte waked, and purpoſeſte to ryſe, lyfte vp thy hande, and bleſſe the, and make a ſygne of the holy croſſe, In nomine patris, et filii, et ſpiritus ſancti. Amen. In the name of the father, the ſonne, and the holy gooſte. And

if thou ſaye a Pater noſter, an Aue, and a Crede, and remember thy maker, thou ſhalte ſpede moche the better. And whan thou arte vp and redy, than firſt ſwepe thy houſe, dreſſe vp thy dreſſyngebourde, and ſette all thynges in good order within thy houſe: milke thy kye, ſecke thy calues, ſpe vp thy mylke, take vppe thy chyldren, and araye theym, and prouyde for thy huſbandes breke faſte, dynner, ſouper, and for thy chyldren, and ſeruauntes, and take thy parte with theym. And to ordeyne corne and malte to the mylle, to bake and brue withall whanne nede is. And meete it to the mylle, and fro the mylle, and ſe that thou haue thy meaſure agayne beſyde the tolle, or elles the mylner dealeth not truely with the, or els thy corne is not dreye as it ſhoulde be. Thou muſt make butter, and cheſe whan thou maiſt, ſerue thy ſwyne bothe morenynge and euenynge, and gyue thy pokeyn meate in the morenynge, and whan tyme of the yere commeth, thou muſt take hede, howe thy hennes, duckes, and geeſe do ley, and to gather vp theyr egges, and whan they waxe brodye, to ſette them there as noo beaſtes, ſwyne, nor other vermyn hurte them. And thou muſte knowe, that all hole footed fowles wyll ſytte a month, and all clouen footed fowles wyll ſytte

but thꝛee wekes, excepte a peyhenne, and greatte fowles, as cranes, buſtardes, and ſuche other. And whan they haue bꝛought foꝛthe theyꝛ bꝛydes, to ſee, that they be well kepte from the gleyd, cꝛowes, fullymartes, and other vermyne. And in the begynnynge of Marche, oꝛ a lyttell afoꝛe, is tyme foꝛ a wyfe to make her garden, and to gette as many good ſedes and herbes, as ſhe canne, and ſpecially ſuche as be good foꝛ the potte, and to eate: and as ofte as nede ſhall requyꝛe, it muſte be weded, foꝛ elꝛs the wedes wyl ouergꝛowe the herbes. And alſo in Marche is tyme to ſowe flaxe and hempe, foꝛ I haue harde olde houſwyues ſaye, that better is Marche hurdes, than Apꝛyll flaxe, the reaſon appereth: but howe it ſhulde be ſowen, weded, pulled, repeyled, watred, waſhen, dꝛyed, beaten, bꝛaked, tawed, hecheled, ſpon, wounden, wꝛapped, and wouen, it nedeth not foꝛ me to ſhewe, foꝛ they be wiſe ynough, and therof may they make ſhetes, boꝛdclothes towels, ſhertes, ſmockes, and ſuche other neceſſaryes, and therfoꝛe let thy diſtaffe be alwaye redye foꝛ a paſtyme, that thou be not ydle. And vndouted a woman can not gette her lyuynge honeſtely with ſpynnynge on the diſtaffe, but it ſtoppeth a gap, and muſte nedes

be had

be had. The bolles of flaxe, whan they be ripeked of, muſt be rideled from the wedes, and made dryye with the ſon, to get out the ſedes. Howe be it, one maner of linſede, called loken ſede, wyll not open by the ſon: and therfore, whan they be dryye, they muſte be fore bruſed and broken, the wiues knowe howe, and than winowed and kepte dryye, tyll vere tyme come agayn. Thy female hẽpe muſt be pulled from the churle hempe, for that beareth no ſede, and thou muſt do by it, as thou dydeſt by the flaxe. The churle hempe beareth ſede, and beware that byrdes eate it not, as it groweth: the hẽp therof is not ſoo good, as the female hempe, but yet it wyll do good ſeruyce. May fortune ſomtime, that thou ſhalt haue ſo many thinges to do, that thou ſhalt not well knowe, where is beſt to begyn. Than take hede, which thing ſhulde be the greatteſt loſſe, if it were not done and in what ſpace it wold be done: than thinke what is the greateſt loſſe, & there begyn. But in caſe that thynge, that is of greateſte loſſe, wyll be longe in doynge, and thou myghteſte do thre or foure other thynges in the meane whyle, thanne loke well, if all theſe thynges were ſette together, whiche of them were the greatteſt loſſe, and if all theſe thynges be of greater loſſe, and may be all done in as ſhorte

ſpace, as the other, than doo thy many thynges fyrſte.

¶ It is conuenyente for a houſbande, to haue ſheepe of his owne for many cauſes, and than maye his wife haue part of the wolle, to make her huſbande and her ſelfe ſome clothes. And at the leaſte waye, ſhe maye haue the lockes of the ſheepe, eyther to make clothes or blankettes, and couerlettes, or bothe. and if ſhe haue no wolle of her owne, ſhe maye take wol to ſpynne of clothe makers, and by that meanes ſhe maye haue a conuenyent lyuynge, and many tymes to do other warkes. It is a wynes occupation, to wynowe all maner of cornes, to make malte, to waſſhe and wrynge, to make heye, ſhere corne, and in time of nede to helpe her huſbande to fyll the mucke wayne or dounge carte, dryue the plough, to loode hey, corne, and ſuche other. And to go or ride to the market, to ſel butter, cheſe, mylke, egges, chekyns, capons, hennes, pygges, geſe and all maner of cornes. And alſo to bye all maner of neceſſarye thynges belongynge to houſſholde, and to make a trewe rekenynge and a compte to her houſbande, what ſhe hath receyued, and what what ſhe hath payed. And yf the houſbande go to the market, to bye or ſelle, as they ofte do, he than to ſhewe his wife

in

in lyke maner. For if one of them ſhoulde vſe to deceyue the other, he deceyueth hym ſelfe, and he is not lyke to thryue. and therfore they muſte be trewe eyther to other. I coulde peraduenture ſhewe the houſbandes dyuerſe poyntes, that the wyues deceyue them in: and in lyke maner, howe huſbandes deceyue theyr wyues: but if I ſhulde do ſo, I ſhulde ſhewe mo ſubtyll poyntes of deceypt, than eyther of them knewe of before. and therfore me ſemeth beſte, to holde my peace, leaſt I ſhoulde do as the knyght of the toure dyd, the whiche had many fayre doughters, and of fatherly loue that he oughte to them, he made a boke, to a good entente, that they myghte eſchewe and flee from vyces, and folowe vertues. In the whiche boke he ſhewed, that if they were wowed, moued, or ſtyred by any man, after ſuche a maner as he there ſhewed, that they ſhulde withſtande it. In the whiche boke he ſhewed ſo many wayes, howe a man ſhoulde atteyne to his purpoſe, to bryng a woman to vice, the whiche wayes were ſo naturall, and the wayes to come to theyr purpoſe, were ſoo ſubtylly contryued, and craftely ſhewed, that harde it wold be for any woman to reſiſte or deny theyr deſyre. And by the ſayd boke hath made bothe the men and the women to knowe

more vyces, subtyltye, and crafte, than ever they shulde haue knowen, if the boke had not ben made: in the whiche boke he named hym selfe the knight of the towre. And thus I leue the wyues, to vse theyr occupations at theyr owne discreation.

¶ To kepe measure in spendynge.

NOwe thou husbande and huswyfe, that haue done your diligence, and cure, accordynge to the fyrste artycle of the philosopher, that is to saye. Adhibe curam. And also haue well remembred the sayeng of wyse Salomon, Quod ociosus non gaudebit cum electis in cęlo: sed lugebit in ęternum cum reprobis in inferno: Thanne ye must remembre, obserue, and kepe in mind, the seconde article of the sayinge of the philosopher, that is to saye, Tene mensuram, That is to saye in englysshe, holde and kepe measure. And accordynge to that sayenge, I lerned two verses at grammer schole, and they be these, Qui plus expendit, quam rerum copia tendit: Non admiretur, si pauper tare grauetur: he that dothe more expende, thanne his goodes wyll extende, meruayle it shall not be, thoughe he be greued with po-

uerte.

uertce, And alſo accoꝛdynge to that ſayenge ſpeketh ſayncte Pauke and ſaythe, Iuxta facultates faciendi ſunt ſumptus, ne longi temporis victum, breuis hora conſumat: That is to ſaye, After thy facukty oꝛ thy hauoure, make thyne eyppences, leſte thou ſpende in ſhoꝛte ſpace, that thynge, that thou ſhouldeſt lyue by longe. This texte toucheth euery manne, from the hyeſt degree to the loweſte. wherfoꝛe it is neceſſary to euerye manne and womanne to remembꝛe and take good hede there vnto, foꝛ to obſerue kepe and folowe the ſame, but bycauſe this texte of ſayncte Pauke is in latyn, and huſbandes commonely can but lyttell laten. ℑ fere, leaſte they can not vnderſtande it. And thoughe it were declared ones oꝛ twyſe to theym, that they wolde foꝛgette it: wherfoꝛe ℑ ſhall ſhewe to theym a texte in englyſſhe, and that they maye well vnderſtande, and that is this, Eate within thy tedure

ℂ To eate within the tedure.

Thou huſbande and huſwife, that intend to folowe the ſayinge of the philoſopher, that is to ſaye, kepe meaſure, you muſte ſpare at the bꝛynke, and not at the

the bottom, that is to vnderstande, in the begynnynge of the yere, sellynge of thy cornes, or spendynge in thy house, vnto the tyme that thou haue sowen agayne thy wynter corne, and thy lente corne, and than se what remayneth, to serue thy house, and of the ouerplus thou mayste sell and bye suche other necessatyes, as thou must nedes occupie. And if thou spende it in the begynnynge of the yere, and shalt want in the hynder ende, than thou doste not eate within thy tedure, and at the laste thou shalte be punyshed, as I shal proue the by ensample. Take thy horse, and go tedure him vpon thyne owne lees, shytte hym, as ofte as thou wylte, no manne wyll saye wronge thou doste, but make thy horse to longe a tedure, that whan thou haste tyed hym vppon thyne owne lees, his tedure is so longe, that it reacheth to the middes of an other mans lees or corne: Nowe haste thou gyuen hym to moche lybertye, and that man, whose corne or grasse thy horse hath eaten, wyll be greued at the, and wyll cause the to be amerced in the court, or elles to make hym amendes, or bothe. And if thy horse breake his tedure, and go at large in euery mans corne and grasse, than commeth the pynder, and taketh hym, and putteth hym in the pynfolde, and there shalt he stande in

prison

prison, without any meate, vnto the tyme thou hast payde his raunsome to the pynder, and also make amendes to thy neyghbours, for distroyenge of theyr corne. Right so, as long as thou eatest within thy tedure, that thou nedest not to begge nor borowe of noo man, soo longe shalte thou encrease and growe in ryches, and euery man wyll be content with the. And if thou make thy tedure to longe, that thyne owne porcyon wyll not serue the, but that thou shalte begge, borowe, or bye of other: that wyll not longe endure, but thou shalte fall in to pouertye. And if thou breake thy tedure, and ren ryot at large, and knowe not other mennes goodes frome thyne owne, than shall the pynder, that is to saye, the sheryffe and the bayly areste the, and putte the in the pynfolde, that is to say, in prison, there to abyde tyll the truth be knowen: and it is mervayle, if thou scape with thy lyfe, and therfore eate within thy tedure.

¶ A shorte lesson for the husbande.

One thinge I wyll aduise the to remembre, and specially in wynter tyme, what thou sytteste by the fyre, and hast supped, to consyder in thy mynde, whether the warkes,

warkes, that thou, thy wyfe, & thy ſeruauntes ſhall do, be moze auauntage to the, than the fyze, and candell lyghte, meate and dzynke that they ſhall ſpende, and if it be moze auantage, than ſyt ſtyll: and if it be not, than go to thy bedde and ſlepe, and be vppe betyme, and bzeake thy faſte befoze day, that thou mayſte be all the ſhozte wynters day about thy buſynes. At grammer ſcole I lerned a verſe, that is this, Sanat, ſanctificat, et ditat ſurgere mane. That is to ſay, Erly ryſyng maketh a man hole in body, holer in ſoule, and ryche in goodes. And this me ſemeth ſhuld be ſufficiēt inſtruction foz the huſbande to kepe meaſure.

Howe men of hye degree do kepe meaſure.

TO me it is doubtefull, but yet me ſemeth, they be rather to lyberall in expences, than to ſcarce, and ſpecyally in thzee thynges. The fyrſte is prodigalytie in outragious and coſtely aray, fer aboue meaſure: the ſeconde thynge is coſtely charge of delycyous meates and dzynkes: the thyrde is outragious playe and game, ferre aboue meaſure. And nowe to the fyrſte poynte.

Prodi

Prodigalite in outragious and costely arap.

I haue seen bokes of accompte of the yomen of the wardropes of noble men, and also inuētoryes made after theyr decease of their apparell, and I doubte not, but at this daye, it is .xx. tymes moze in value, than it was to suche a man of degree as he was an. C. yere a go: and many tymes it is gyuen awap, er it be halfe wozne, to a symple man, the whiche causeth hym to weare the same: and an other symple man, oz a lyttell better, seynge him to weare suche rayment, thynketh in his mynde, that he maye were as good rayment as he, and so causeth hym to bye suche other, to his great coste and charge, aboue measure, and an yll ensample to all other. and also to see mens seruantes so abused in theyr aray, theyr cotes be so syde, that they be fayne to tucke them vp whan they ryde, as women do theyr kyrtels whan they go to the market oz other places, the whiche is an vnconuenient syght. And fers thermoze, they haue suche pleytes vpon theyr brestes, and ruffes vppon theyr sleues, as boue theyr elbowes, that yf theyr mayster, oz theym selfe hadde neuer so greatte nede, they coude not shoote one shote, to hurte theyr ennemyes, tyll they hadde caste of theyr cotes,

oz cut

or cut of theyr skrues. This is fer aboue measure, or common weale of the realme. This began fyrste with honour, worshyp, and honestye, and it endeth in pryde, presumption, and pouertye. wherof speketh saint Austin, Quẽcunque superbum esse videris, diaboli filiũ esse ne dubites: That is to say, who so euer thou seest, that is proude, dout the not, but he is the diuels chylde. wherfore agaynst pryde he byddeth the remembre, Quid fuisti, quid es, et qualis post mortem eris: That is to say, what thou were, what thou art, and what thou shalte be after thy death. And S. Bernarde saythe, Homo nihil aliud est, q̃ sperma fetidum, saccus stercorum, et esca vermium: That is to saye, A man is nothynge, but stynkynge fylthe, a sacke of dounge, and wormes meate. The whiche sayinges wolde be remẽbred, and than me semeth this is sufficient at this time for the first point of the thre.

Of delycyouse meates and drynkes.

HOwe costely are the charges of delycious meates & drynkes, that be nowe most commonly vsed, ouer that it hath ben in tymes paste, and howe fer aboue measure?

ſure. For I haue ſeen bokes of accompte of houſeholde, and bzumentes vpon the ſame, & I doubte not, but in delycyous meates, drinkes, and ſpyces, there is at this daye foure tymes ſo mocbe ſpent, as was at theſe dayes to a lyke man in degree, and yet at that tyme there was as mocbe beſe and mutton ſpent as is nowe, and as many good houſholdes kept, and as many yomenne wayters therin as be nowe. This began with loue and charytye, whan a lozde, gentylman, oz yoman deſyzed oz prayed an other to come to dyner oz ſoupper, and bycauſe of his commynge he wolde haue a dyſſbe oz two mo than he wolde haue had, if he had ben away. Than of very loue he, remembzynge howe louyngely he was bydden to dynner, and howe wekk he fared, he thynketh of very kyndnes he muſte nedes byd hym to dyner agayne, and ſoo ozdeyneth foz hym as manye maner of ſucbe dyſſbes and meates, as the other man dyd, and two oz .iii. mo, & thus by lyttel and litell it is commen fer aboue meaſure. And begon of loue and charyte, and endeth in pzyde and glotony, wherof ſaynte Jerome ſaythe, Qui poſt carnem ambulant, in ventrem et libidinē proni ſunt, quaſi irrationabilia iumenta reputātur. That is to ſay, They that walke, and be redy

to fulfill the luſt of the fleſhe and the bely, are taken as vnreaſonable beaſtes, and ſaynte Gregory ſayth, Dominãre vicio gulę, omnes virtutes per luxuriam et vanam gloriam obruuntur: That is to ſaye, where the vice of glotony hath domination, all vertues by luxury and vayneglory are caſt vnder. the whiche ſayinges wold in lykewiſe be remembred, and this me ſemeth ſufficient for the. ii. poynte of the thyrde.

¶ Of outragious playe and game.

IT is conueniente for euerye man, of what degree that he be of, to haue playe & game accordynge to his degree. ffor Cato ſayth, Interpone tuis interdum gaudia curis: Amonge thy charges and buſynes thou muſte haue ſometyme ieye and myrthe, but nowe adayes it is doone ferre aboue meaſure. ffor nowe a poore man in regarde wyll playe as great game, at all maner games, as gentylmen were wont to do, or greater, and gentilmen as lordes, and lordes as prynces, & ofte tymes the great eſtates wyll call gentylmen, or yomen to play with them at as great game as they do, and they call it a diſport, the whiche me ſemeth a verye trewe name to it, for it diſpleaſeth

displeaseth some of them er they departe, and specyall god, for mysspendynge of his goodes and tyme. But if they played smalle games, that the poore man that playeth myght beare it thoughe he loste, and bate not his countenaunce, than myght it be called a good game, a good playe, a good sporte, and a pastyme. But whan one shall lose vpon a day, or vpon a nyght, as mocbe money as wold fynde hym and all his house meate and drynke a moneth or a quarter of a yere or more, that maye be well called a disporte, or a displeasure, and ofte tymes by the meanes therof, it causeth theym to sell they landes, dysheryte the heyres, and may fortune to fall to thefte, robbery, or suche other, to the great hurte of them selfe, & of theyr chyldren, and to the displeasure of god: and they so doinge, lyttel do they ponder or regarde the saying of saynt Paule, Iuxta facultates faciendi sunt sumptus, ne longi temporis victum breuis hora consumat: This play begun with leue and charite, and oft times it endeth with couetous wrath, and envy. And this me thynketh shulde be a sufficient instruction for keppynge of measure.

¶ A prologue of the thyrde sayinge of the philosopher.

NOwe thou housbande and housewife, that haue done your diligence and cure about your husbandrye and huswyfry, accordynge to the fyrste sayenge of the philosopher, Adhibe curam, And also haue well remembred and fulfylled the seconde sayinge of the sayde philosopher, Tene mensuram: I doubte not but ye be ryche accordyng to the thyrde sayinge of the sayde philosopher. Et eris diues. Nowe I haue shewed you the sayinge of the philosopher, wherby you haue goten mocbe worldely possession, me semeth it were necessary, to shewe you howe ye maye gette heuenly possessions, accordynge to the sayenge of our lorde in his gospel, Quid prodest homini, si vniuersum mundum lucretur, animę vero suę detrimentum paciatur: what profyteth it to a man, thoughe he wyn all the worlde, to the hyndraunce and losyng of his soule? Howe be it, it shoulde seme vnconuenient for a temporall man, to take vpon hym, to shewe or teache any suche spirytuall matters: and yet there is a great diuersytie betwene predication and doctrine.

¶ A diuersitie betwene predication and doctrine

AS ſayncte Jherome ſaythe, there is greate difference or diuerſitie, betwene preachinge and doctrine. A preachyng or a ſermon is, where a conuocation or a gatherynge of people on holye dayes, or other dayes in churches or other places, and times ſette and ordeyned for the ſame. And it belongeth to theym that be ordeyned there vnto, and haue iuriſdiction and auctorytie, and to none other. But euery man may lawefully enforme and teache his brother, or any other, at euery tyme and place behouable, if it ſeme expedient to hym, for that is an almes dede, to the whiche euery man is holden & bounde to do, accordyng to the ſayenge of ſaynt Peter, Vnuſquiſq; ſicut accepit gratiam in alterutrum illam adminiſtare debet. That is to ſaye, as euery man hath taken or receyued grace, he oughte to mynyſter and ſhewe it forthe to other. For as Chriſoſtome ſaythe, great merite is to hym, and a great reward he ſhall haue in tyme to come, the whiche writeth or cauſeth to be writen, holy doctrine, for that entent, that he may ſe in it, howe he may lyue holylye, and that other maye haue it, that they maye be edyfyed or ſanctyfyed by the ſame. for he ſaythe ſurely, knowe thou, that howe many ſoules he ſaued by the, ſoo many

rewardes thou ſhalte haue for eyther. For ſaynt Gregory ſaythe, Nullum ſacrificium ita placet deo, ſicut zelus animarū: There is no ſacrifyce that pleaſeth god ſo mochе, as the loue of ſoules. And alſo he ſaythe, Ille apud deum maior eſt in amore, qui ad eius amorem plurimos trahit: he is greateſte in fauour with god, that draweth moſte men to the loue of god. Wherfore me ſemeth, it is conuenient to enforme and ſhewe them, how they maye gette heuenly poſſeſſions, as well as I haue ſhewed them to get worldly poſſeſſions. Than to my purpoſe, and to the poynt where I lefte, nowe thou art ryche.

What is rychеſſe.

IT is to be vnderſtande what is rychеſſe, and as me ſemeth, rychеſſe is that thynge, that is of goodnes, and can not be taken awaye from the owner, neyther in his temporall lyfe, nor in the lyfe euerlaſtynge. Than theſe worldly poſſeſſions, that I haue ſpoken of, is no richeſſe, for why, they be but flоures of the worlde. And that may be well conſydered by Job, the whiche was the rychеſt man of worldely poſſeſſions, that was lyuynge in thoſe daies, and ſodeynely he was the poorеſt man

man agayne that coulde be kyuynge, and all the whyle he toke pacyence, and was content, as appereth by his savenge, Dominus dedit, dominus abstulit: sicut domino placuit, ita factum est, sit nomen domini benedictum: Our lorde hath gyuen it, our lorde hath taken it awaye, and as it pleaseth our lorde, so be it, blessed be the name of our lorde. The whiche Job may be an ensample to euery true chrysten man, of his pacyence and good lyuyng in tribulation, as appereth in his storye, who that lyste to rede therin. And saynte Austyne saythe: Qui terrenis inhiat, et ęterna non cogitat, vtrisq; in futuro carebit: he that gathereth in worldly thynges, and thynketh not vppon euerlastynge thynges, shall wante bothe in tyme to come. For sayncte Ambrose saythe. Non sunt bona hominis, quę secum ferre non potest: They are not the goodes of man, the whiche he can not beare with him And saynte Bernarde saythe: Si vestra sint, tollite vobiscum: Yf they be yours, take them with you. Than it is to be vnderstande, what goodes a man shall take with hym. And these be the good dedes and warkes that thou doste here in this temporall lyfe, wherof speketh Crysostome: Fac bene, et operare iustitiam, vt spem habeas apud deum, et non

desperabis in terra: Doo well, and worke ryghtwysly, that thou mayste haue truste in god, and that thou be not in despayre in thie worke. Accordynge to that saythe the prophete Dauyd, Iunior fui, etenim senui, et non vidi iustum derelictum, nec semen eius querens panem: I haue ben yonge, and I haue waxen olde, and I haue not seen a ryghtwyse man forsaken, nor his chyldren sekynge theyr breade.

¶ What is the propertie of a riche man.

In myne opynyon the propertye of a ryche manne is, to be a purchaser. and if he wyll purchase, I counceil hym to purchase heuen. For sayncte Austyne saythe, Regnum cęlorum nulli claditur, nisi illi, qui se excluserit: The kyngedome of heuen is to noo man closed, but to hym that wyll putte oute hym selfe. wherfore this texte maye gyue the a courage to prefixe thy mynde, to make there thy purchase. And Salomon saythe: Quod mali carius emunt infernum, quam boni cęlum: Ill men bye hell derer, thanne the good men bie heuen. and that me semeth maye well be proued by a common ensample:

As

As if I had a. M. shepe to sell, and diuers men come to me, and bye euery manne a. C. of the shepe, all of one price, to paye me at diuers dayes. I am agreed, and graunt them these dayes. some of the menne be good, and kepe theyr promesse, and paye me at theyr dayes, and some of theym doo not paye me. wherfore I sue theym at the lawe, and by course of the common lawe, I doo recouer my duetie of them, and haue theyr bodyes in prisone for execution, tylle they haue made me payment. Nowe these men, that haue broken me promesse, and payed not theyr dewetye, bye theyr shepe derer thanne the good menne bought theyrs. For they haue imprysonment of theyr bodyes, and yet must they pay theyr duetyes neuer the lesse, or elles lye and dye there in prysone: the whiche sheepe be derer to them, then to the good men, that kepte theyr promes. Right so euery man chepeth heuen, and god hath sette on it a prycc, and graunted it to euery man, and giuen to them dayes of payment: the prycc is all one, and that is to kepe his commaundementes, duryng theyr lyues. the good men kepe his commaundementes, and fulfyll theyr promesse, and haue heuen at theyr decease. The yll men breake promesse, & kepe not his commaundementes,

wherfore at theyr decease they be put in pry-
son, that is to say in hell, there to abyde hie
ryghtuousenes. And soo the yll men bye hell
derer, than the good menne bye heuen. And
therfore it is better, to forgoo a lyttell plea-
sure, or suker a lyttell payne in this worlde,
than to suffer a moche greatter and a lenger
payne, in an other worlde. Nowe sythe helle
is derer than heuen, I aduyse the specyally to
bye heuen, wherin is euerlastynge ioye with-
out ende.

¶ what ioyes or pleasures are in heuen.

SAynt Austyn saythe, Ibi erunt quęcunq; ab hominibus desiderantur, vita et sa-
lus, copia glorie, honor, pax, et omnia
bona: That is to saye, There shall be euery
thynge that any man desyreth, there is lyfe,
helth, plenty of ioye, honour, peace, and all
maner of goodnes. what wolde a man haue
more? And saynt Paule sayth. Oculus non
vidit, nec auris audiuit, nec in cor hominis
ascendit, quę preparauit deus diligentibus
se: That is to say. The eye hath not seen, nor
the eares hath herde, nor the herte of a man
hath thought of so goodly thynges, that god

hath

hath ordeyned for theym that loue hym. O what a noble acte that were for an husbande or houswyfe, to purchase suche a royall place in heuen, to whiche is no comparyson. Than it is to be knowen, what thynge pleaseth god most, that we myght do it.

¶ what thynges pleaseth god most.

By the texte of sayncte Pauke, before sayd, loue pleaseth god aboue al thinge, and that maye be well proued by the sayinge of our lorde hym selfe, where he sayethe: Da mihi cor tuum, et sufficit mihi: Gyue me thy harte, and that is sufficiente for me, for he that hath a mannes harte, hath all his other goodes. What is this mans harte? it is nothynge elles, but very trewe loue. For there can be no true loue, but it commeth meryly and immediately from the harte: and if thou loue god entyerlye with thy harte, than wylte thou do his commaundementes. Than it wolde be vnderstande and knowen, whiche be his commandementes, that a man may obserue and kepe them.

¶ what be goddes commaundementes.

There

There be in all.x. commandementes, the which were to long to declare, but they be all concluded and comprehended in two, that is to say. Diliges dominum deum tuum super omnia: Et proximum tuū sicut te ipsum: Lone thy lorde god aboue all thing, and thy neyghboure as thy selfe. These be lyghte commaundementes, and nature byndeth a man to fulfyll, obserue, and kepe them, or els he is not a naturall man, remembryng what god hath doone for the. Fyrste he hath made the, to the symplytude and lykenes of his owne ymage, and hathe gyuen to the in this worlde dyuerse possessions, but specyally he hath redemed thy soule vpon the crosse, and suffered great payne and passion and bodelye deathe for thy sake. what loue, what kyndenes was in hym, to doo this for the? what couldest thou desyre hym to do more for the? And he desyreth nothynge of the agayne, but loue for loue. what can he desyre lesse.

Howe a man shulde loue god and please hym.

Shrelye a man maye loue god and please hym, very many wayes: but fyrste & principally, he that wylle loue god, and please hym,

hym, he muſte doo as it is ſayde in Symbalo Athanaſii: Quicunq; vult ſaluus eſſe, ante omnia opus eſt, vt teneat catholicā fidem, who ſo euer wyll be ſaued, aboue all thynge he muſt nedes be ſtedfaſt in the faythe of hoſy churche. And accordynge to that, ſaythe ſaynete Paule: Sine fide impoſsibile eſt placere deo: without faythe, it is impoſſible to pleaſe god. And Seneca ſayth: Nichil retiner, qui fidem perdidit: There abydeth no goodnes in hym, that hath loſte his faythe. And ſoo thou mayſte wel perceyue, that thou canſt not loue nor pleaſe god, without perfyte fayth. And ferther more thou mayſte not preſume to ſtudy, nor to argue thy faithe by reaſon. For ſaynte Gregory ſaythe: Fides non habet meritum, vbi humana ratio prebet experimentum: Faythe hath noo meryte, where as mannes reaſone proueth the ſame. This faythe is a pryncypall ſygne, that thou koueſte god. Alſo thy good dedes, and thy warkes, is a good ſygne, that thou koueſte god. For ſaynt Jherome ſaythe: Vnuſquiſque, cuius opera facit, eius filius appellatur: whoſe warkes euerye man dothe, his ſon or ſeruaunt he is called. And ſaynete Bernarde ſaythe, Efficatior eſt vox operis, q̄ vox ſermonis: The dedes and the warkes of a man

is

is moze euydenke pzofe, than his wozdes. The fulfyllynge of the. vii. wozkes of mercye is an other specyall sygne, that thou louest god: and many mo there be, which were to longe to rehersse them all.

Howe a man shulde loue his neyghbour.

Thou must loue thy neyghboure as thy selfe, wherin thou shalt please god specially. for if thou loue thy neyghbour as thy selfe, it foloweth by reason, that thou shalte do nothynge to hym, but suche as thou woldest shulde be done to the. And that is to presume, that thou woldest not haue any hurte of thy body, nor of thy goodes, done vnto the, and lykewyse thou shuldest none do vnto hym. And also if thou woldest haue any goodnes done vnto the, eyther in thy bodye, or in thy mouable goodes, lyke wyse shuldest thou do vnto thy neyghbour, if it lye in thye power, accordynge to the sayinge of saynte Gregorye, Nec deus sine proximo, nec proximus vere diligitur sine deo: Thou canste not loue god, without thou loue thy neyghbour, nor thou canst not loue thy neighbour, without thou loue god. wherfore thou

must

muſte fyrſte loue god principallye, and thy neyghbour ſecondarylye.

¶ Of prayer that pleaſeth god verye moche.

PRayer is honeur and laude to god, and a ſpecyall thynge that pleaſeth hym moche, and is a greate ſygne, that thou louest god, and that thou arte perfyte and ſtedfaſte in the faythe of holy churche: and that it is ſo, it maye be well conſydered by our fore fathers, that haue for the loue and honour of god made churches: And a man muſte dayly at ſome conuenyente tymes exercyſe and vſe prayer hym ſelfe, as he ought to doo. For ſaynt Ambroſe ſayth, Relicto hoc, ad quod teneris, ingratum eſt ſpiritui ſancto quicquid aliud operaris: If thou leaue that thynge vndone, that thou arte bounde to doo, it is not acceptable to god, what ſo euer thou dooſte elles. Than it is neceſſarye, that thou do praye, and a poore manne doynge his labour trewely in the daye, and thinketh well, prayeth well: but on the holye daye, he is bounde to come to the church, and here his diuyne ſeruyce.

¶ what thynge letteth prayer.

There be two impedimentes, that lette and hynder prayer, that it maye not be herde. And of the fyrste impediminte speketh Ysaye the prophete: Quia manus vestrę plenę sunt sanguine. i, peccato ideo non exaudiet vos dominus: Bycause your handes be full of bloude, that is to saye, full of synne, therfore our lorde dothe not graciously here you. And also prouerbiorum tertio. Longe est dominus ab impiis, et orationes iustorum exaudiet. Our lorde is ferre fro wycked men, and the prayers of ryghtewyse men he gracyously hereth. And sayncte Bernarde sayth, Quia preceptis dei auertitur, quod in oratione postulat non meretur: he that dothe not goddes commaundementes, he deserueth not to haue his prayer harde. The seconde impediment sayth Anastasius is, Si non dimittis iniuriam, que tibi facta est, non orationem pro te facis, sed maledictionem super te inducis: If thou forgyue not the wronge done vnto the, thou doste not praye for thy selfe, but thou enducest goddes curse to fall vppon the. And Isodorus sayth, Sicut nullum in vulnere proficit medicamemtum, si adhuc ferrum in eo fixa

ita

ita nihil proficiat oratio illius, cuius adhuc dolor in mente vel odium manet in pectore. Lyke as the playster or medycyne can not heale a wounde, if there be any tren stycking in the same, ryght soo the prayer of a man profyteth hym not, as longe as there is sorowe in his mynde, or hate abydynge in his breste. For sayncte Austyne sayth, Si desit charitas, frustra habentur cetera. If charitie wante, all other thynges be voyde. Wherfore thou muste se that thou stande in the state of grace, and not infecte with deedly synne, and than praye if thou wylt be harde.

Howe a man shulde praye.

IT is to be vnderstande that there be dyuers maner of prayinges, Quedam publica, et quedam priuata, That is to saye, some openlye, and some prinatcly. Prayer openly muste nedes be done in the churche by the mynystratours of the same people. For it is done for all the comynaltye, and therfore the people in that oughte to conferme theym selfe to the sayde mynystratours, and there to be presente to praye vnto god after a dewe maner. Oratio priuata. The prayer prynately done, oughte to be doone in secrete places,

for two causes. For prayer eleuateth and lyfteth vp a mannes mynde to god. And the mynde of man is sooner and better lyfte vppe whan he is in a priuye place, and separate frome multytude of people. An other cause is to auoyde vaynglory that myghte lyghtely ensue or ryse therupon, whan it is doone openly. and therof speketh our sauyour, where he sayth, Cum oratis, non eritis sicut hypocrite, qui amant in sinagogis, et in angulis platearum stantes orare. That is to saye, whan ye praye, be not you as the hypocrytes, the whiche lone to stande in theyr synagoges and corners of hyghe wayes to praye. Also some folkes pray with the lyppes or mouthe, and not with the herte, of whome speketh our lorde by his prophete, Hij labiis me honorant, cor autem eorum longe est a me. They honour me with theyr mouthe, and theyr hertes be ferre frome me. And sayncte Gregory sayth, Quid prodest strepitus labiorum vbi mutum est cor? what profyteth the labour of the mouthe, where the herte is dombe? And Isodore sayth, Longe quippe a deo est animus, qui in oratione cogitationibus seculi fuerit occupatus. His soule is far from god, that in his prayer his mynde is occupied in warkes of the worlde. There be

other

other that pray both with the mouth and hart of whom speketh sayncte Johñ. y. Veri adoratores, adorabunt patrem in spiritu et veritate. The true prayers wylle worshyp the father of heauen in spirite and with trouthe. Isodorus sayth, Tunc veraciter oramus, quando aliunde non cogitamus. Than we praye truely, whan we thynke on nothynge elles. Richardus de Hampole. Ille deuote orat, qui non habet cor vacabundum in terrenis occupationibus, sed sublatum ad deum in celestibus. He prayeth deuoutly, that hath not his harte wauerynge in worldely occupations, but alwaye subleuate and lyfte vppe to god in heuen. There be other that praye with the harte. vñ Mat. vi. Tu autem cum oraueris, intra cubiculum tuum. i. in loco secreto et clauso hostio, ora patrem tuum. Whan thou shalte praye, entre into thy chambre or oratory, and sticke the doore, and praye to the father of heuen. Isodorus, Ardens orario est non labiorum sed cordium, potius enim orandum est corde q̄ ore. The hoter prayer is with the harte than with the lyppes, rather pray with thy herte than with thy mouth. Regum primo. Anna loquebatur in corde. Anne spake with the harte.

¶ A meane to put away ydle thoughtes in prayinge.

AND to auoyde wanerynge myndes, in worldlye occupations whanne thou shalte praye, I shall shewe vnto you the beste experience that euer I coulde fynde for the same, the whiche haue benne mocke troubled therwith, and that is this. He that can rede and vnderstande latyne, let hym take his booke in his hande, and looke stedfastely vppon the same thynge that he readeth and seeth, that is no trouble to hym, and remembre the englysshe of the same, wherin he shall fynde greatte swetenes, and shall cause his mynde to folowe the same, and to leaue other worldly thoughtes. And he that canne not reade nor vnderstande his Pater noster. Aue, nor Crede, he muste remembre the passyon of Christe, what peyne he suffered for hym, and all mankynde, for redempynge of theyr soules. And also the miracles and wonders that god hath doone, and fyrste what wonders were doone the nyghte of his natyuitie and byrthe. And howe he turned water in to wyne, and made the blynde to se, the domme to speake, the deafe to here, the lame to go, the sycke to be hole. And howe he fed

fyue thousande with two fysshes, and fyue barley loues, wherof was lefte. xii. coffyns or skyppes of fragmentes. And howe he reised Lazare from deathe to lyfe, with manye moo myracles that be innumerable to be rehersed. And also to remembre the specyall poyntes of his passion, howe he was solde & betrayed of Judas, and taken by the Iewes, and brought before Pylate, than to kynge Herode, and to byssshoppe Cayphas, and than to Pylate agayne, that iudged hym to death, and howe he was bounde to a piller and how they scurged, bobbed, mocked hym, spytte in his face, crowned hym with thornes, and caused hym to beare the crosse to the mounte of Caluary, wherypon he was nayled both handes and fete, and wounded to the harte with a sharpe spere, and soo suffered deathe. And howe he fette out the soules of our forefathers forthe of hell. Howe he rose frome deathe to lyfe, and howe ofte he appered to his disciples and other moo. And what myracles he wrought afterwarde, and specyally what power he gaue to his dyscyples, that were noo clerkes, to teache and preche his faythe, and worke many myracles, and specyally whan they preached before menne of dyuers nations and languages, and euerye

man vnderstode them in theyr own langnage: the whiche is a sygne that god wolde haue euery manne saued, and to knowe his lawes, the whiche was a myracle able to conuerte all the infydeles, heretykes, and lollers in the worlde.

¶A meane to auoyde temptation.

IT is ofte tymes seen, that the holyer that a man is, the more he is tempted, and he that soo is, maye thanke god therof. for god of his goodnes and grace hath not gyuen to the dyuell auctorite nor power, to attempte any man ferther and aboue that, that he that is so tempted, maye withstande. For sayncte Gregory sayth, Non est timendum hostis, qui non potest vincere nisi volentē. An ennemye is not to be dradde, the whiche maye not ouercome, but if a manne be wylfynge. And it is to presume, that he that is soo tempted, standeth in the state of grace. For sayncte Ambrose saythe, Illos diabolis vexare negligit, quos iure hereditario se possidere sentit. The dyuell despyseth to vexe or trouble those, the whiche he feleth him selfe to haue in possessyon by ryght inherytaunce. And if thou be so tempted, vexed, or troubled,

troubled. I shall shewe vnto the two verses, that if thou do therafter, thou shalte be eased of thy temptacyon, and haue greatte thanke and laude of god and reward therfore, these be the verses.

Hostis nō ledit, nisi cum tēptatus obedit:
Est leo si ledit, si stat quasi musca recedit.

¶ That is to say, The goostly enemy hurteth not, but whan he that is tempted obeyeth to his temptation, Than his ghostly enemy plaieth the lyon, if that he that is so tempted syt styll and obey to hym. And if he that is tempted, stande stysly agaynste hym, the ghostlye ennemye flyeth awaye lyke a flye. This me semeth maye be welproued by a famylier ensaumple. As if a lorde had a castell, and deliuered it to a capitayne to kepe, if there come ennemies to the castell, and call to the cappytayn, and byd hym delyuer them this castell. The cappytayne cometh and openeth them the gates, and delyuereth the keyes. Nowe is this castell soone wonne, and this cappytayne is a false traytour to the lorde. But lette the capitaine arme hym selfe, and stoke the gates, and stande stysly vpon the walke, and commaunde them to anoyde at theyr peryll, and they wyll not tary to make any assaut. Rygh so euery man is capitayne of his owne soule.

and if thy goſtely enmemy come and temple the, and thou that arte cappytayne of thyne owne ſoule, wyll open the gates, and delyuer hym the keyes and let hym in, thy ſowle is ſoone taken pryſoner, and thou a falſe traytour to thy ſoule, and worthye to be punyſſhed in pryſon for euer. And if thou arme thy ſelfe and ſtande ſtyfly agaynſte hym, and wyll not conſente to hym, he wyll auoyde and fle away, and thou ſhalt haue a great reward for withſtandynge of the ſayde temptation.

¶ Almes dedes pleaſeth god moche.

ALmes dedes pleſeth god very moche, and it is great ſygne that thou loueſte bothe god and thy neyghboure. And he of whome almes is aſked, oughte to conſyder thre thynges, that is to ſaye, who aſketh almes, what he aſkyth, and wherunto he aſketh. Nowe to the fyrſte, who aſketh almes, Deus petit. God aſketh. For ſaynte Jerome ſayth, Quia deus adeo diligit pauperes, quod quicquid fit eis propter amorem ſuum, reputat ſibi factum. That is to ſaye, bycauſe that god loueth poore men ſoo moche, what ſomeuer thynge is gyuen vnto them

theym for the loue of hym, he taketh it as it were done to hym selfe, as it is sayde in his gospell, Quod vni ex minimis meis fecistis, michi fecistis. That thynge that ye gyue or do to the least of those that be myne, ye do it to me. Thanne to the seconde, what asketh god? Non nostrum, sed suum. He asketh not that thynge, that is ours, but that thynge that is his owne. As sayth the prophete Dauid, Tua sunt domine omnia: Et quę de manu tua accepimus, tibi dedimus. Good lorde, all thynges be thyne, and those thynges that we haue taken of the, of those haue we gyuen the. Thanne to the thyrde. Where vnto dothe god aske? He asketh not to gyue hym, but all onely to borowe, Non tamen ad triplas, silicet, immo ad centuplas. Not all onely to haue thryse soo moche, but forsothe to haue an hundred tymes soo moche. As saynt Austyn sayth, Miser homo quid veneraris homini, venerare deo, et centuplum accipies, et vitam ęternam possidebis? Thou wretched manne, why doste thou worshyp or dreade man: worshyp thou god and dreade hym, and thou shalte receyue an hundred tymes so moche, and haue in possessyon euerlastynge lyfe, the whiche many folde passeth all other rewardes? Prouerbi-

orum.xiiii. Veneratur dominus, qui miseretur pauperibus. He worshyppeth our lorde, that hath mercye and pytye on poore folkes. And the glose therof sayth. Centuplum acceperus. And thou shalte receyue an. C. tymes so moche. And it is to be vnderstande, that there be thre maner of almes dedes, that is to saye, Egenti largire quicquid poteris: dimittere eis a quibus lesus fueris: Errantem corrigere, et in viam veritatis reducere, That is to saye, to gyue to the nedy what thou welt mayste, to forgyue theym that haue trespaced to the, and to correcte them that do amysse, and to bryng them into the waye of ryghte.

The fyrste maner of almes.

EGenti largire quicquid poteris. Gyue to the nedye what thou welt maye. for our lorde sayth in his gospelt. Date elemosinam, et omnia munda sunt vobis. Et alibi. Date, et dabitur vobis. Gyue almes, and all worldly ryches is youre. gyue and it shall be gyuen to you. Almes dede is a holy thynge, it encreaseth a mans welthe, it maketh lesse a mannes synnes, it lengthyth a mans lyfe, it maketh a man of good mynde,

it delayeth yll tymes, and cloſeth all thynges, hit delyuereth a manne from deathe, it ioyneth a manne with aungelles, and ſeuereth hym from the dyuell, and is lyke a wall vnable to be foughten agaynſt. And ſaynt Iames ſaythe. Sicut aqua extinguit ignem, ita elemoſina peccatum. As water ſlecketh fyer, ſoo dothe almes dede ſlake ſynne. Salomon ſaythe, Qui dat pauperi, non indigebit. He that giueth vnto a poore man, ſhal neuer haue nede. And alſo he ſayth, Qui obturat aurem ſuam ad clamorem pauperis, et ipſe clamabit, et non exaudietur. He that ſtoppeth his eare at the clamoure or crie of a poore man (he ſhall crye) and he ſhall not be graciouſely herde. There maye no manne excuſe hym from gyuynge of almes, thoughe he be poore. And let hym doo as the poore wydowe dyd, that offered a farthynge, wherfore ſhe hadde more thanke and rewarde of god, thanne the ryche men that offered golde. And if thou mayſte not gyue a farthynge, gyue leſſe, or gyue fayre wordes, or good information, enſaumple and token: and god ſhall rewarde the bothe for thy dede and for thy good wyll. And that thou dooſte, do it with a good wyll. For ſaynte Paule ſaythe, Hilarem datorem diligit deus. God loueth a glad gyuer, and

that it be of true begotten goodes. For Salomon saythe, De tuis iustis laboribus ministra pauperibus. Of thy trewe labours mynystre and gyue to the poore folkes. For Isodorus saythe, Qui iniuste tollit, iuste nunquam tribuit. He that taketh wrongfully, can not gyue trewely. For it is wrytten Ecclesiastici. xxxv. Qui de rapinis, aut vsuris, aut de furto immolat: et quasi qui coram patre victimat filium. He that offereth of the goodes that he getteth by extorcyon, vsurye, or theft, he is lyke as a man slewe the sonne in the presence of the father. Thou mayste rygh̄te well knowe, the father wolde not be well contente. Noo more wolde god be pleased with the gyfte of suche begotten goodes.

¶ The seconde maner of almes.

Dimittere eis, a quibus lesus fueris. To forgyue theym that haue trespaced to the, wherin thou shalte please god moche. For it is in the gospell of sayncte Marke. xii. Si non dimiseritis aliis, nec pater vester celestis dimittet vobis peccata vestra. If you forgyue not, your father of

heuen

ꝑsen wyll not forgyue you your synnes. Also if thou doo not forgyue other, thou shalte be fownde a lyer, as ofte as thou sayeste thy Pater noster, where thou sayste: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. And forgyue to vs our dettes, as we forgyue to our detters. By these dettes maye be vnderstande the thynges that we oughte to do to god, and doo not them. And also the trespaces and the synne that we haue offended to god, in that we aske mercye of. And if thou wylte not forgyue, thou mayst not aske mercy of tyght. Eadem mensura, qua mensi fueritis, remetietur vobis. The same measure that ye meate other men by, shall be moten vnto you. Dimittere autem rancorem et maliciam omnino necessitatis est, dimittere vero actionem et emendam opus est consilij. To forgyne all rancour and malyce, that a manne oweth to the in his harte, thou arte bounden of necessitie to forgyue all the hole trespace, or to leaue thyne actyon or a reasonable mendes. Therfore it is but a dede of mercye if thou so do, and no synne thoughe thou sue the lawe with charytie. But and a manne haue done to the a trespace, and that thou arte gladde that he hathe soo doone, that thou mayste haue a

quarell,

quarell, or a matter, or an accyon agaynſte hym, and nowe of malyce or yll wyll thou wylte ſue hym, rather than for the treſpace, nowe thou ſynneſt dedely, bycauſe thou doeſt rather of malyce than for the treſpace, and than haſte thou loſte thy charitie, Prouerbiorum. xxxii. Qui pronus eſt ad miſericordiam, benedicetur. He that is redy to forgiue, ſhall be bleſſed.

¶ The thyrde maner of almes.

ERrantem corrigere, et in viam veritatis reducere. To correcke a miſdoer, and to bryngе hym into the waye of tryghte. It is to be vnderſtand, that there be thre maner of corrections.

¶ The fyrſte correction is of an ennemye, the ſeconde is of a frynde, and the thyrde correction is of a Juſtyce. The fyrſte ſaythe Chriſoſtome, Corripe non vt hoſtis expetens vindictam, ſed vt medicus inſtituens medicinam Correcke not as an enemye doinge vengeaunce, but as a phiſicyon or ſurgyon, mynyſtringe or gyuynge a medicyne. To the ſeconde ſaythe Salomon. Plus proficit amica correctio, quàm correctio turbulenta. A frendelye correction profyteth more than

than a troublous correction. For yf thou speke courteysly to a man that hath offended, and with sweete wordes of compassion, he shall rather be conuerted by thyrm, than with hye wordes of great punysshement. And Isodorus sayethe, Qui per verba blanda castigatus non corrigetur, acrius necesse est, vt arguatur. He that wylle not be chastysed by fayre wordes, it is necessary that he be more hardlyer and straytlyer reproued or punysshed. To the thyrde sayethe sayncte Jerome, Equum iudicium est, vbi non persona sed opera considerantur. There is an euyn Jugemente, where the persone is not regarded, but the warkes are consydered. And also hit is wrytten, Redder vnicuiq; iuxta opera sua. He shall yelde vnto euery manne after his workes. And sayncte Augustyne sayethe, Sicut meliores sunt, quos corrigit amor, ita plures sunt quos corrigit timor. As those be better, that be chastysed by loue, soo there be many moo thyt be chastysed by feare. For and they feared not the punysshement of the lawe, there wolde be but a fewe chastysed by loue. And sayncte Gregory sayth, Facientis procul dubio culpam habet, qui quod potest corrigere negligit emendare, et illicita non prohibere con-

sensus

ſenſus erroris eſt. Hee that maye correcke, and dothe not, he taketh the offence to hym ſelfe of the dede, and he that dothe not forbede vnlawefull thynges, conſenteth to the ſame. &c.

¶ What is the greatteſt offence that a manne may doo and offende god in.

IN myne opynyon, it is to be in deſpayre of the mercye of god. And therfore what ſoo euer thou haue doone or offended god, in worde, warke, thought, or dede, be neuer in deſpayre for it, for Iſodorus sayethe, Qui veniam de peccato deſperat, plus de deſperatione peccat quam de culpa cadit. Hee that deſpayreth to haue forgyuenes of his ſynnes, he ſynneth more in deſpayrynge than he dyd in the ſynne doynge. For sayncte Jherome sayth, Magis offendebat Iudas deum in hoc quod ſuſpendebat, quàm in hoc, quod eum tradidit. Judas offended god more in that that he hanged hym ſelfe, than he dydde whanne he betrayed god. For god sayth in his goſpell. Nolo mortem peccatoris, ſed magis vt conuertatur et viuat. I wyll not the deathe of a ſynner, but rather

that

that he maye be conuerted and lyue. And also he sayethe, Non veni vocare iustos, sed peccatores ad penitentiam. I am not comen to call ryghtwyse men, but to call synners to do penaunce. For thou canste not so soone crye god mercy with thy harte, but he is as redye to chaunge his sentence, and to graunte the mercy and forgyuenes of all thy synnes. For sayntt Austyne sayethe, Sicut scintilia ignis in medio maris, sic omnis impietas viri ad misericordiam dei. As a sparke of fyer is in comparison able to drye vppe all the water in the se, noo more is all the wyckednes of man vnto the mercyfulnes of god. And therfore it is conuenyent that a manne shulde be penytent, contryte, and aske god mercye and forgyueneffe of his synnes and offences that he hath done, wherof speketh Chrysostme, Nemo ad deum aliquando flens accessit quod non postulauerit accepit. No man hath gone any tyme weppynge to god, but he hath taken or had that thynge that he hath asked. And sayncte Bernarde sayethe, Plus cruciant lacrime peccatoris diabolum quàm omne genus tormentorum. The teares of a synner tourmenteth the deuyll more, than all other kyndes of turmentes. And sayncte Austyne sayethe, Acriores dolores demonibus

non inferrimus, q̃ cum peccata nostra penitendo et confitendo plangimus. We canne not doo moze ſharper ſozowes to the dyuell, than whan we wayle oz wepe in confeſſyon, and doynge of penaunce. And that maye be well proued by Mary Magdaleyn, whanne ſhe kneled downe and cryed god mercye, and kyſſe his fete, and waſſhed theym with the teares of her eyen, and wyped them with the heare of her heed, to whom our lozde ſayde, as in his goſpell. Dimittuntur tibi peccata tua. Thy ſynnes are forgyuen to the, and alſo he ſayde to her. Fides te ſaluam fecit, vade in pace. Thy fayth hath ſaued the, goo thou in peace. To the whiche mercy and peace I beſeech almyghty Jeſu bryngе all chriſten ſoules. Amen.

BE it knowen to all men bothe ſpirytuall and temporall, that I make proteſtacion before god and man, that I entende not to wryte any thynge that is oz maye be contrary to the fayth of Chriſte and al holy thurche. But I am redye to reuoke my ſayenge, if any thyng haue paſſed my mouthe for wante of lernynge, and to ſubmytte my ſelfe to correction, and my boke to reformatyon. And as touchynge the poyntes of huſbandry,

and

and of other artycles conteyned in this pre-
sent boke, I wyll not saye that it is the beste
waye and wyll serue beste in all places, but I
saye it is the best way that euer I coude proue
by experyence, the whiche haue ben an house-
holder this .xl. yeres and more. And haue
assaied many and dyuers wayes, and done my
dyligence to proue by experyence which shuld
be the beste waye.

¶ The auctour.

¶ Go lyttell quyre, and recommende me
To all that this treatyse shall se, here, or rede
Prayenge them therwith content to be
And to amende it in places, where as is nede
Of eloquence, they may perceyue I want the
And rethoryke, in me doth not abounde (sede
wherfore I haue sowē, such sedes as I coud.

Finis.

¶ Thus endeth this ryght profytable boke of husbandry, compyled sometyme by mayster Fitz herbarde, of charytie and good zele that he bare to the weale of this mooste noble realme, whiche he dydde not in his youthe, but after he had exercysed husbandry, with greate experyence.

pl. peres.

¶ Imprynted at London in fletestrete in the house of Thomas Berthelet, nere to the condite at the sygne of Lucrece. Cum priuilegio.

27 AP 58

SVR-
VEY-
INGE.

AN. M. D. XXXIX.